

John Smith
A verie godlie

**and most necessarie Ser
mon, ful of singular comfort
for so manie as see their sundry**

**sinnes: and are inwardly af-
flicted with a conscience and
a feeling thereof.**

Disce mori mundo.

**Preached at Ridlington in the
Countie of Rutland, and penned
at the importunate request
of some verie godly
affected.**

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By *John Deacon* Minister.

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A verie godly and most
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singuler comfort for so many
as see their sundry sinnes : and are
inwardly afflicted with a conscience
and a feeling thereof.

A secret meditation to God
before the entrance.

LET the words of my mouth (O Lord) and the meditation of my heart, be alwaies acceptable in thy sight. Set thou a watch before my mouth, and so keepe the dore of my lips, that speaking before this congregation assembled here in thy holy name, I may specially entreate of those things which sende to thy glorie, the good of thy Church, the discharge of my dusie, the comfort of the afflicted conscience, the overthrow of sinne, and the advancement of vertue : through Iesus Christ our Lorde. So be it.

The Texte. Rom. 8. vers. 1.

*Now then, there is no condemnatiō to them
that are in Christ Iesus : which walke
not after the flesh, but after the spirit.*



HE holy Ghost (right dearly beloued) hauing before by the pen of our Apostle Paule verie sufficiētly shewed forth mans miserable estate in respect of himselfe, who neither by the

A 2.

law

Act. 7. 53.
Gal. 3. 19.

Rom. 4. 1. &c.

Rom. 5. 1. &c.

Rom. 6. 1. &c.
Rom. 7. 5. &c.

Rom. 1. 17.

law of the Lorde engrauen in his heart, nor yet by y written law deliuered vnto him by the ministratiō of Angels, was able to appeare before the tribunall seate of our God, in that his former righteousnesse decayed by Adam: but that all his sufficiencie (both for discharging y curse of God, and for the purchasing also of the promised blessing) consisteth wholly and only in the obedience and death of Iesus Christ apprehended by a stronge and a liuely faith. Prouing with al that therupon also ensueth the perfect peace of conscience towards God, and a true sanctification with other infallible fruites of the spirit. And hauing moreouer discovered in his owne person, that daily and most dangerous battell betweene the flesh and the spirit, shewing further that the triumph and victorie which followeth thereof, is accomplished onely by Iesus Christ. Heere nowe consequently in this text which we haue in hand, he frameth a generall conclusion of the whole disputation handled before, saying: *Nowe then there is no condemnation to them that are in Christ Iesus.* As if he should say: Notwithstanding all men (by reason of their original corruption and manifold infirmities) are vtterly vnable to accomplish y absolute lawes of the Lorde, and to bee accepted for iust in themselves: yet because (by preaching the Gospel, as hath beene prooued before) that righteousnesse of God is reuealed from faith to faith which maketh vs righteous in Iesus Christ who hath fastened our curse to his crosse, put out the handwriting of the lawe which

which was set vp against vs, reconciled vs to the father, by the shedding of his owne bloud, & through the power of his spirit hath wrought to a woonderfull peace in our consciences against either the fierie afflictions, or those fearfull skirmishes, which Satan, Sinne, or the world shall at any time heereafter procure betweene the flesh and the spirit to perswade vs the contrarie: therefore we may boldly conclude, that there is nowe no condemnation to them that are in Christ Iesus, which are, &c. And yet (notwithstanding this most comfortable conclusio) it should seeme by the maner of our Apostles proceeding in this present Chapter, that two things especially disquiet the mindes and consciences of Christians: the one is those remnants of sinne which as yet doe remaine in their wretched bodies: the other is the afflictions and miseries, wherewith many times they are grieuously molested. By the fiercenesse of the one they are estsoones inforced to call into question their former iustification and free deliuerance in Christ: and by the sharpenesse also of the other, they are driuen nowe & then for to doubt of that fatherly affection and loue of God, whereof they lay holde by faith in Christ. For thus they imagine in both. If (Paul) we were in deede so fully deliuered from sinne as you say, from whence then should these wicked motions and most sinneful rebellions arise in our hearts? Againe, if we were so freely acquitted of euerie punishment appointed for our manifold transgressions, as you would make

Eph. 2. 14. 19.

Coloss. 2. 14.

1. Tim. 2. 6.

1. John 2. 1. 2.

1. Cor. 5. 5.

Rom. 5. 1.

Eph. 2. 14. 17.

what if you

men beleue, how then should it stand with the iustice of God thus daily to afflict vs afresh?

These tentations as they be most dangerous to the frailtie of flesh, yea, and euen the verie fierie thunderbolts themselves, which Satan commonly casteth vpon fearefull afflicted soules: so is it the Apostles principall purpose to arme vs in this Chapter against them both. With the first, namely the remnants of sinne, he dealeth from the beginning of this Chapter, vnto the middest of the seuenteenth verse. And the other (I meane the afflictions of this life) he handleth from the middest of that seuenteenth verse vnto the end of the Chapter.

For a more orderly proceeding in the first, vpon this his generall conclusion of the premises, he verie artificially inferreth two contradictorie propositions or principall matters to bee handled in order. The one expressed in these wordes, *those the regenerate members which bee grafted into Christ Iesus are freed from condemnation and death*: The other is not expressed in words, but yet by the *Antithesis* verie necessarily thus implied: *Those the vnregenerate ones, which are not grafted into Christ Iesus, are guilty of death and condemnation.*

Nowe, the first of these propositions he pro-ueth in the second, thirde, and fourth verses. And the second (beeing likewise prooued in the fifth, sixth, seuenth, and eight verses) he proceedeth from thence in the application of both vnto the seuenteenth verse, which con-
tey-

taineth a conclusion of this first matter, and an entrance also into the other, namely, that the afflictions which the Lorde layeth ordinarily vpon the elect in this life, are properly no punishments for sinne, but argumentes rather of the vnspeakable loue of God: as he proueth by many most mightie and infallible reasons, from thence to the end of the Chapter.

Hauiug thus briefelie laide foorth both the purpose of this our Apostle, and his proceeding also therein: let vs nowe returne to our text, which offereth for this present two principall matters to be especially considered.

The first sheweth foorth the most excellent conditiō of such as are grafted into Christ, saying, y there is nowe no condemnation vnto the.

The second declareth howe those men may bee discerned aright from dissembling hypocrites, namely, by their not walking after the flesh, but after the spirit.

That these two points may be handled to the glorie of God, and the true comfort of so many as are inwardly grieued with y greatnes of their sins: Let vs first craue the assistance of his holy spirit by faithful & feruent praier, wherein, &c.

The first.

Nowe then there is no condemnation to them that are in Christ Iesus.

The Apostle cōcluding the premisses by this general asseueration, preuenteth also therein a certain subtile obiection wherewith y wayward-

*Rom. 3. 23.**Rom. 5. 1.**Rom. 7. 25.**Rom. 7. 14.**1. Ioh^a 3. 20.*

ness of flesh (by Satans suggestion) might ca-
 uil against that his former infallible doctrine of
 the free forgiuenes of sinnes by faith in Christ,
 saying: If (Paul) it be so that al men (notwith-
 standing they were sometime sinners and iustly
 depriued of the glorie of God) are nowe iustifi-
 ed freely by grace, through the redemption
 that is in Christ Iesus, are nowe at peace with
 God in their hearts, and most clearly deliue-
 red from this bodie of death by Christ: why
 say you then (in the Chapter next going be-
 fore) that you are carnall? that you are solde
 vnder sinne? that you disallowe the thinges
 which you doe? that you are vnable to accom-
 plish the good which you would? yea, & that
 you doe readily fulfil the euil which you hate?
 What manner of life? what special freedome?
 what a deliuerance (I pray you) is this whereof
 you so highly account? Are you not ashamed
 to bragge so much of a spiritual birth, and yet
 confesse your selfe to be carnal? Can it be true
 that you are freed from sinne, when you say
 your selfe you are solde vnder sinne? Doe you
 imagine that God (beeing farre greater than
 your conscience) wil allowe of your dealinges,
 when you your selfe disallowe the same? Can
 you be accounted a worker of good, when you
 acknowledge your selfe vnable to accomplish
 the good which you would? Or may you woor-
 thily be called an hater of euil, when you so rea-
 dily performe the euil which you hate? A wor-
 thie freedome, a famous life, a proper kinde of
 deliuerance. Vndoubtedly (saith Paul) it is
 surely

surely so in deede that I am carnal, that I am
solde vnder sinne, that I allowe not the things
which I doe, that I am vnable to accomplish
the good which I would, and that also I doe
readily fulfil the euil which I hate: and yet for
all that, this life of mine is an excellent life, this
freedome of mine is a singular freedome, this
deliuerance of mine is an happie deliuerance,
a perfect deliuerance, yea, such a deliuerance
as cannot possibly be bettered during mine a-
boade in this bodie of sinne. For by the re-
newing of the inward and spiritual man, this mine
outward and carnal man perisheth day by day. *2. Cor. 4. 16.*
By this freedome brought me in Christ, that
bondage of sinne is daily broken. By disallow-
ing the things which I doe, I gaine more and
more a perfect allowance from the Lord. By
hungring howrely after that which I am vnable
as yet to performe, the promise is made mee, *1. Cor. 11. 31.*
I shall bee satisfied at length. Yea (notwith-
standing mine owne disabilitie in eschewing
the euil which I hate) Christ tels me his grace
is sufficient for me. And therefore howsoeuer I
am carnal my selfe, howsoeuer I am solde vn-
der sin my selfe, howsoeuer I my selfe disallow
mine owne doings, howsoeuer I perceiue my
selfe vnable to do the good which I would, yea,
howe readily soeuer I finde my selfe giuen to
fulfil the euil which I hate: yet (verie certain it
is) my Christ he is spiritual, my Christ is free
from al sinne, my Christ disalloweth no dea-
lings of his own, my Christ is no lesse able than
willing to work y good wil of God, my Christ is *John 8. 4.*
John 14. 13.
Psal. 40. 7. 8.
Heb. 10. 7.

of

Heb. 2. 11.

2. Cor. 12. 9.

of all strength to ouercome y^e euil which I hate, yea, very sure I am he hath ouercome y^e already not only in himselfe, but also in me & al the rest of his members: for that he which sanctifieth, & they also which are sanctified, are al of one nature by the vnion of flesh. And therfore (Satan) whatsoeuer fruits of the flesh do filthily flow frō the corruption of nature, whatsoeuer remnāts of sin are remaining as yet in my body, what disliking soeuer I haue of mine owne dooings, yea, whatsoeuer disability to good or pronesse to euil I do find in my selfe, yet verie sure I am there is now no condemnatiō vnto me being thus grafed in Christ. My flesh (I confesse) may fetter & fret me a time, but she cannot force me to follow her filthie affections for euer. I may be sold vnder sin for a time, but yet not lie so vnra^somed for euer. I may be driuen to dislike of mine own doings a time, but they cannot be long disallowed in Christ. I may for a time be vnable to performe the good which I would, but Christ (whose grace is sufficient for me) euen by this natural weakenes of mine, maketh his own spiritual power the perfecter in me. Yea, although for a time I fulfil y^e euil which I hate, yet Christ (hauing with a perfect hatred bōrn the burden of my sinne on his shoulders) hee wil at length breake into pieces all the power thereof for euer. Blessed be God for the same.

This then (my deare brethrē) is a very sweet and most comfortable doctrine, against al those terrors of death and condemnation which arise in the hearts of afflicted Christians from a confide-

sideration of the rebelling motions of sinne: the holie ghost here telles them that notwithstanding those motions be both manie & mightie, yet (being once graffed in Christ) there is now no condemnation vnto them: blessed be God.

But because this point is so profitable, let vs (or euer we proceede to the rest) illustrate the same by some liuely resemblance: that so (by perceiuing more senciibly the incomprehensible goodnes of God) the sweete syrope of this grace may more easily distil downe to the harts of the simpler sort to supple them throughly with the sweete solace in Christ. And for this purpose I pray you suppose that my self or some other (by wandring wantonly ouer the world) should be taken prisoner of y^e great Turke himself. And (being vtterly vnable to performe him my ransome) should therefore be chained fast to his Nauie, & be made his vile Gallie slaue for euer. Do you not by this time behold my miserable & most slauish condition, but no possible meanes in my self to be rid frō the same? well, now let vs likewise imagine some one victorious Prince or conquering captaine comming forth from my natural countrey should wage warre with this Turke, should bid him the battel, and (verie valiantly encountring with him and his force) should giue him the foile and subdue him for euer. Who (going then to the sayde Nauie to rouse vp the praye, and to take the spoyle to him selfe) doeth finde mee faste chained to one of the gallies. Beholding there my miserable condition & perceiuing me without to be one of his countrymen: he is forthwith

so moued in compassion towards me that he taketh his sword, & striketh asunder the chaine wherw I was hold so fast, saying: Behold here, I haue now set thee free from thy former bōdage & flauerie: Come therfore at once & follow me home to thy natural countrie from whēce thou art straiēd, & I wil restore thee fully to thy former estate. Oh vnspeakeable gladnes! wold not these speeches be able (thinke you) to comfort mine heart in such a distresse? yes vndoubtedly would they. But yet perceiuing withal some few links of this chaine to hang fast on my heeles, (notwithstanding y^e sweete comforts aforesaid) I begin to discourage afresh, & to make this pitiful mone. Most victorious Prince, as I am hartily glad of this my desired deliuerance: so am I very willing withal to follow you home, & to attend your good pleasure. But (alas) I feelee yet some remnāts & links of this chain to hang fast on my heeles, which wil so hinder my going, so chafe my legs, so cruclly fret through my flesh, yea, & which wil (whensoeuer the tyrāt pursues me afresh) be so readie to trip & to tumble mee down at his feet, y^e the very remembrance thereof reneweth my griefe. Oh saith the Captaine, I confesse some linkes of y^e chaine to hang stil on thine heeles, I confesse they wil both chafe and fret through thy flesh, yea I confesse they wil be readie euery houre for to trip & to tumble thee down. But what? Be of good cheare. Seest thou not how I haue conquered y^e tyrant for euer? Seest thou not how I haue broken y^e barres of thy bondage asunder? Seest thou not how I haue set
thy

thy feet now in a larger roome? & therefore feare not (false hart) but follow me apace. For those links which hâg on thy heeles, they may hinder thee homeward, but they shal neuer be able to withhold thee frô home for euer. They may chafe & fret thee a time, but they shal not be able to chain thee for euer. They may cause thy weake feete for to famble a time, but they shal not be able to fetter thee fast for euer. Yea, now & thê they may trip and tumble thee down for a time, but they shal not be able to make thee a pray to y^e Turke any more. For I my selfe wil take order for that, & giue my souldiers a charge to stand euerie houre vpo^d gard of thy safetie, to cōduct thee aright, & to support thee in al thy ways, vntil thou art come to my countrie & kingdome, where thou shalt be vngyued wth speed, & set free frô those thy combersome chains for euor. Oh comfortable promise! Oh bountiful Prince! Oh vnspeakable ioy! Who seeth not now a strange *Metamorphosis*? who seeth not now a maruellous change? who seeth not now mine happy estate? Yea, who seeth not nowe my perfect deliuerâce no lesse freely promised, than fully possessed in hope? Vndoubtedly (my deare brethren) this is euen the verie state of vs al that be grafted into Christ. For once wandering with Adam in the wide worlde of our wanton delights, and being once conquered of that great Turke the diuel through sinne: wee became from thenceforth his accursed caitifes, and were by the indissoluble chaine of our sinnes so fast bound to his beastly obedience, that we could by no possible

fible meanes in our selues be rid from the same. Notwithstanding Iesus Christ, (y^e eternal sonne of God, that King of all righteousness, & Prince of al power) leauing his imperiall and heauenly throne for a time, & taking his voiage into this vale of miserie, hath met with this turkish Ter-magaunt & tyrant of hell, hath challenged him with his power in the open field, entred a most bloudie bickering against him, & verie valiantly vanquished him for euer. And not only that, but beholding withall what miserable bond-slaues we were become to this tyrant, he hath with y^e conquering sworde of his inuincible power, broken al the yron bandes of our bondage asunder, restored vs to our ancient freedome, & verie chearfullie called vs home to his heauely kingdom. In which voiage of ours, although we be often times let with some linkes & remnats of sinne, stil cleauing vnto vs: yet, if we will follow our Christ & be readie to come at his call, he wil not only in this life asswage the sorrowes therof by making vs feeble the comfortes of his spirite, but also in y^e life to come wil wpe awaie al teares frō our eies for euer. And notwithstanding in the meane time we estsons do feeble the remnants of sin rebelling against vs, yea, thogh they do fret & chafe vs a time, & now and then trip or tumble vs downe: yet shal they neuer be able to subdue vs for euer. For he hath not only ordeined his Angels as ministring spirites for our sakes that are saued, & given them speciall charge to support vs in all our waies: but hath likewise so pinched the power of the diuell by his

Psal. 107. 14.

16.

Luc. 4. 8.

Isay 25. 3.

Apec. 21. 4.

Psal. 104. 4.

Heb. 1. 7. 14.

his death, and with the waight of his crosse so crushed in peeces the verie hart roote of al our smoldring sinnes, that the yong sprouts thereof (though they spring for a time in the budde) shal neuer be able (in the branch) to ouerspread vs againe. For our Christ is the captaine that hath conquered both. Our Christ is that victorious King of the tribe of Iudah, which hath made a spoile of the principalities & powers, & triumphed ouer al in his crosse. Yea, our Christ is he that hath led captiuitie captiue, & so thoroughly destroyed the sting of death for euer, that there is now no condemnation vnto vs which be graffed in Christ. And if no condemnation remaineth vnto vs, vndoubtedly then a saluation is alreadie prepared for vs, a saluation in heauen, yea, that eternal saluation in Christ Iesu our Lord, which he himselfe so dearely purchased, and withall so earnestly begged for euer of vs before his death, saying: Father, I will that they which thou hast giuen mee, be with mee euen where I am, that they may beholde my glorie. Oh tryumphant Christ! Oh wonderfull deliuerance! Oh vnspeakable glorie!

Now then (my dear brethren) you (I meane) whosoeuer which euen now doe feeble your hearts rent in sunder with the rebelling motions of sinne remaining within you You which now labor sore, and are grieuously laden with sin. You which now see your selues bowed down with the burden of sinne. You, euen all you (I say) which now hunger & thirst after righteousness:

Gen. 49. 9. 10.

Apoc. 5. 5.

Colos. 2. 15.

Psal. 14. 7.

Psal. 53. 6.

Psal. 85. 2.

Isa. 49. 25.

Ier. 29. 14.

Ioel. 3. 1.

Amos 9. 14.

Ephes. 4. 8.

Iohn 17. 24.

Matth. 26. 41.

Rom. 7. 23.

Gal. 5. 17.

Mat. 11. 28.

Psal. 38. 4.

Matth. 5. 6.

Psal. 42. 5. 11.

Psal 43. 5.

nesse: why are you sad? why are you so heauie? why are your hearts so disquieted within you? Behold here your consolation, beholde here your happinesse, beholde here your full satisfaction in Christ. Beeing once grafted in him, there is no condemnation vnto you. For marke (I beseech you) the maner of our Apostles speech in this place. Hee saith not there is now no one sinne at all in so many as are grafted in Christ, or there is now no condemnable matter in any of them: no. But hee saith simply, there is now no condemnation to those that are grafted in Christ. He couertly graunteth the cause of this obiection in some sort to be true, but vtterly reiecteth the consequent as false and most diuelish: because, although that some remnants of sinne doe remaine: yet is there no one condemnation at all to those that are grafted in Christ. Blessed be God.

Rom. 7. 13.

Neither is it our Apostles purpose (by acquitting the true members of Christ from condemnation and death) to prooue their cleane rid-
dance from euerie assault or relike of sinne in this life: Neither yet so to extenuate or weaken the force of those remnants in any, as that they may therfore dwel stil in a custome of sinning, or safely settle themselues in all carnall securitie, no: but he laboureth rather to shewe that sinne (which is in euerie of vs out of measure so sinneful) by the suffering of Christ is subdued. For in verie deede the sinnes (yea euen of the best) being either simply considered in vs or in their owne nature, they cannot be but displeasing

sing to God: & yet euen those selfesame sinnes being imputed to Christ, and fastened once to his crosse, there can be no condemnation to vs for the same.

Herein then appeareth a flat confutation of that filthie familie of fleshly loue, who dreaming ouer deeply of a *Deified* nature) do imagine themselues so perfectly freed from euerie contagion of sinne: as that all their actions (whatsoever they be) are throughly directed & sanctified by the spirite of God. But our Apostle (in this place) hath no such purpose at all. For confessing couertly som remnants of sinne to remaine, yea, euen in the regenerate themselves: he proueth (notwithstanding all this) their perfit deliuerance from euerie penaltie thereof in Christ, saying that there is now no condemnation vnto them. For marke here (I beseech you) aswell what doctrine he setteth downe in this place, as also the example wherewith he confirmeth the same. The doctrine, (as hath been already declared) is this, namely, that the regenerate children although they be carnall, although they be solde vnder sinne, although they alowe not the things that they do, although they be vtterly vnable to perform the good which they woulde, yea, although they do redely fulfill the euill which they hate: yet (being once grafted in Christ) there is no condemnation vnto them. This vndoubtedly is the Apostles owne doctrine, and the verie scope of his purpose. Now, the example wherewith he confirmeth this point is drawn from

B.

him

Rom. 7. 14. 15.

Rom. 7. 24. 25.

Rom. 3. 23.

Matth. 9. 13.

Mar. 2. 17.

1. Tim. 1. 15.

Deut. 10. 17.

2. Chro. 19. 7.

Iob. 34. 19.

himself, & from his own feeling of sinne, and of the sweet comforts also in Christ for the same. For (saith he) I am carnall, I am solde vnder sin, I allow not the things that I do: &c. and yet presently vpon the inward feeling of his own deliuerance in Christ, he doeth verie confidently conclude the general deliuerance of men what soeuer which haue the selfesame engrafting in Christ, saying that there is now no condemnation vnto them. By which example & doctrine as the swynish stie of that filthie familie are fullie confuted, who arrogate a more absolute and heauenlier nature to their viperous generatiō than the Apostle could either finde in other or possibly perceiue in himselfe: so surely, those filie ones in Christ who see their own sinnes, and feele that horrible conflict betweene the flesh & the spirite, may hereby bee strengthened in their deepest distresse, I meane, when they shal heare their own state to be the verie same with S. Paul and the rest of Gods children. For as all haue sinned & are iustly depriued of the glorie of God: so is it a true saying, that Iesus Christ came into the worlde to saue sinners, whereof Paul confesseth himself to be cheefe.

Moreouer, in that the Apostle confirmeth this doctrine from his own proper feeling of sin & of the sweete comfortes also in Christ for the same: we haue forthwith to consider, y as there is but one only meanes to saluation for all whether Prophet or Apostle, preacher or people, Iewe or Gentill, bounde or free, or of what condition soeuer: so surely, that those are the best

best kinde of teachers in deede, which deliuer the doctrine of Christ with some experience & feeling thereof in themselves. And this verilie addeth a merueilous efficacie & force to that doctrine deliuered. For when the pronounciation of the tongue proceedeth from the experience of the heart, when the mouth is made a messenger of the minde, brifely, when the outward action agreeth with the inward affection: then vndoubtedly the deliuerie of that doctrine carrieth in it such a life and quickening power, & withall worketh so mightily in the hearts of the hearers themselves, that they are enforced to say: surely, this man he speaketh with a merueilous authoritie & power; and not as doe the Scribes and the Phariseis. Whereas without this proper experience & feeling of some power thereof in themselves, their speeche is nothing so gracious: neither are the hearers any thing so well affected to their vsual preachings. For euen as one log of tymber cannot possibly kinde another vnlesse the same be first kindled it selfe: no more may those keye colde preachers inflame the hearts of their hearers, which are not firste inflamed themselves with the loue of Religion and godlinesse. Howbeit, our Apostle here speaketh (you see) like a good practising doctour, and not as a speculatiue Diuine: proouing the verie selfe same point of Religion which he laboureth to beate into the heartes of his hearers, from an vndoubted experience and feeling thereof in him selfe. Whensoever therefore those terrours of sinne

*Wis 6.8.**Eccle. 35.16.**Act. 10.34.35.**Rom. 2.11.**Gal. 2.6.**Ephes. 6.9.**Colos. 3.25.**1. Pet. 1.17.**Matth. 7.19.**Mar. 1.22.**Luc. 4.32.*

shall giue an assault to our soules , and seeke to daunt and to dazel our mindes with the feare of that condemnation which we in iustice acknowledge to be due for the same: let vs thus comfort our selues & saie, whic art thou heauie oh my soule? or whic art thou so sore disquieted within me? what though thou seest thy selfe to be carnall, to be solde vnder sinne, to disallowe thine owne doings, to be vnable to accomplish the good which thou wouldest, & verie redilie to perform the euil which thou hatest: this battell it may be some occasion of feare, but in no wise of fainting. For the broyles thou abydest, were borne of thy betters. Thy fight is no fearcer than heretofore hath been felt of the deare friends of God. And though thy griefes they be great, yet being no greater (thou seest) than those that haue made our Apostle and others before thee to grone: let the selfesame medicine be made appliable to the selfesame maladie, let the selfesame purgation be practised for the selfesame poyson, and the selfesame salue be fullie sufficient for the selfesame sore. Be glad then my soule, rouse vp thy selfe and reioyce, yea, and in the verie anguish it selfe doe take a good courage, returne to thy Christ, get a sweet nap in the lap of his louing affectiōs: and then, though thy heauines do endure for a night, yet the sweete ioy (be thou sure) shal come in the morning. For how should thy sorowes not cease in the sight of that sauiour which so carefully wipeth away all teares from thine eies? why should these woes so inwardly wounde thee, when

Rom. 7. 24.

Psal 30 5.

Psal. 145. 8.

Isa 54. 8.

2. Cor. 4. 17.

when the cause thereof is so clearlie washed away in his blood? or why shouldest thou thus tremble for feare of some vengeance, seeing now there is no condemnation vnto thee: blessed be God. Besides this, it shal not be the smallest occasion of comfort vnto vs, if we consider the circumstance of time whereunto our Apostle aludeth in gathering this generall conclusion. For notwithstanding our saluation, with the Lord was fully decreede or euer the foundations of the world were layde, (because with him there is no time either past or to come, but all times before him are presently present) yet (in respect of our selues) the manifestation of our said saluation is performed in time, namely: when as the Lord both by the outward ministerie of the word, & the inwarde working of his spirit shal seale vp in our soules the assurace of our saluation in Christ. Then is the time of refreshing, then is the day of saluation, yea, then is the houre when (in respect of our selues) we are freed from sinne, when we are at peace with our God, & when (notwithstanding some grones for our perfit deliuerance) we dare boldly giue thanks vnto God for the same thorough Iesus Christ our Lord, by whom we haue already receeived the attonement. So then, you may see (my deare brethren) howe that although our saluation be fully determined with the Lorde before all beginnings of daies: yet (in respect of vs, & of that absolute order which his heavenly wisdom hath also decreed for to bring the same to our knowledge, & to make it more ap-

Rom. 16. 25.

Ephes. 3. 9.

Colos. 1. 26.

2. Tim. 1. 10.

Titus. 1. 2.

1. Pet. 1. 20.

Rom. 6. 12.

Rom. 5. 1.

Rom. 7. 25.

pliable to our apprehensions by faith, it may fitly be saide to bee performed vnto vs in time. whereunto also our Apostle alludeth in this word(now) saying: nowe then there is no condemnation to them that are in Christ Iesus: as if he should saie: Now that you haue considered your accursed condition in Adam, nowe y you haue taken hold of the righteousnes of God by faith, nowe that you haue felt the sweete peace of conscience, nowe that you enioy the fruits of your sanctification, nowe that you haue endured these battels betweene y flesh & the spirit, and through faith haue had such a liuely experiēce of your victorie & cōquest in Christ: why should you any longer discourage your selues, seeing there is now no condemnation vnto you. This then is very profitable to be marked of so many as grone vnder the burden of their sinnes, that they may be taught to knowe the time of their visitatiō, y they may take heed to the sure word of prophesie as vnto a light y shineth in a darke place, vntil y day dawn & the day starre arise in their hearts, and y when the time of refreshing shal come frō y presence of the Lord, they may then see their sinnes to be done away through repentance in Christ, & y (being once graffed in him) ther is now no condemnation vnto them. Blessed be God.

The consideration hereof, as it cutteth asunder the verie hart-strings of those the vngodly ones who (despising al ministerie of y word, the only ordinarie meanes to accōplish true ioye) can take no delight in the deliuerie of this doctrine: so surely (my deare brethren) to so many
of

Ier. II. 22.

Luc. 19. 44.

1. Pet. 2. 12.

1. Pet. 5. 6.

2. Pet. 1. 19.

Act. 3. 19.

of vs as make the said word the verie ioy of our harts, it should be a continual spurre to quicken our sluggish affections in following faithfully y^e eternal food of our soules. Whose only neglect as it quencheth y^e spirit: so the vtter want thereof (notwithstanding the full fraught of our worldly delights) wil vndoubtedly procure in y^e end a final destruction of bodie & soule. And this is the verie cause why most men in their daily distresses are driuen to dispaire. This is the cause why so many do seeke to shake off their sorrowes by vnseemely shifts. Yea, this & only this is y^e cause y^e afflictions so fright them, y^e calamities consume them, y^e displeasures distract them, that worldly losses ouerload them, y^e miseries molest them, y^e persecutions oppresse them, y^e troubles torment them, that sicknesses suppress them, & the only naming of death is so dreadful vnto them: this (I saie) is y^e verie cause of that cursed confusion, namely, for that those men neuer pitched the pauilion of a peaceable conscience vpon this sure ground of gods word, without which foundation, as the smallest myte of our miseries is able enough for to wound vs euen to the death: so surely, y^e greatest portiō of al pleasures beside can yeld no comfort at al to our wounded soules

And that you may more easily be brought to some vnderstanding hereof, let vs imagine my self to be truly attainted of high treason against my natural prince, & (vpon my lawfull conuiction) to be cast in some dongeon till the daye determined for my full execution approach. In the meane time imagine againe that some of my special friendes foreseeing my sor-

1. Thes. 5. 19. 20

Prou. 29. 18.

Hos. 4. 6.

rowes, & resorting daily vnto me with comfort, one of them shoulde saye, beholde (my deare friend) I haue both brought thee a banquet to refresh thy bodie, & a noyse also of sweete musicke to comfort thine heart. What man? whie art thou so sad? eat, drinke & be merie. These (no doubt) bee verie plawfible presents. But would they be able (thinke you) to assuage the anguish of mine heart? no, no, they woulde rather be some meanes to augment the same, & make mee to crie out, saying: alas (my deare friend) what vse either of Banquet or Musicke to me? who (remaining here in this dongeon, a damned wretch, & waiting euerie houre for the day of my dreadfull dispatch) can take verie litle or no comfort at all from these outward delights. No sure, the taste of your pleasant prouision, would rather turne to my paine than procure any pleasure: and that sweetnes of Musick would rather sharpe my sorrow, than sound to my solace. And therefore, how can I either eat, drinke or be merie. Tush man (saith another) if you but knew what I haue here for you in store, it would make you to skip, beholde (man) I haue brought thee here a bagge full of gold to comfort thine heart. But what? wil this second newes (thinke you) dispatch my disease, or ridde me of greefe? no, no, it wil rather make mee to sigh at the heart and to saye, whereas your golden newes (my deare friend) may make glad the mindes of miserable worldlings, the verie sight thereof (bee you sure) is moste greuous to hellish Traytours, and there-

therefore no cause of comfort to me. Wel, for all this (saith the thirde) if thou but once heare what good newes I haue brought thee, thou wilt forthwith forget al thy former griefs. Behold (man) what great goods and possessions thou art likely to haue: Such a Lordship is lately fallen to thy lot, and therefore cast away care, eate, drinke, and bee merie. But what? wil the tidings of this third friende (thinke you) any further enforce my delights than the other? No, no, alas, it doth more cut me to the heart, than all the other before, and make me with sobbs to sigh and to say, Oh cursed caitiffe! Oh degenerate monster! Oh vglie wretch! wo worth the time thou wert borne: wo worth thy traiterous attépts: wo worth thy wretched estate: wo worth those thy wicked affectiōs which (trayning thee an end with the sugred taste of tickling delights) haue tumbled thee down to such terrible deth. Hath thy beastly behauour bereft thee of all these good blessings at once? Hath thy vile disobedience depriued thee of all these pleasures at once? or hath thy lawles liuing thus estranged thee of libertie and life both together? Ah, ah, alas had it not bin for thy traiterous dealings, thou mightest haue banquetted here as brauely as the best. Had it not beene for thy traiterous dealinges, thou mightest haue enioyed the sweete harmonie of Musicke as wel as the best. Had it not beene for thy traiterous dealings, thou mightest haue gloried in golde with the best. Yea, had it not beene for thy traiterous dealinges, thou

thou mightst haue liued as wealthily in goods, as plentifully in possessions, and as liberally in Lordships as the best of them al. But now (vile wretch) thy banquets are turned to bane, thy musicke to mourning, thy gold to hart griping, thy goods vnto grieffe, thy possessions to imprisonments, & al thy Lordships to a languishing life. And therefore (my deare friends) withdraw these your pleasures (I pray you) from me, and freely bestowe them on those that doe dwel in the delights of this life. For in seeking thereby to comfort my heart, you doe but increase my further grieffe. Wel, hitherto you haue heard my most miserable estate, but as yet no possible meanes of comfort at al. Now let vs likewise imagine another of my friends to be also in presence, who (tendering greatly my case, and being purposely sent from the prince with her gracious pardon) should begin thus to say vnto mee: why? what a woonder is this? Art thou so deeply swallowed in sorowe, that neither bankets may allure thee, nor musicke may mooue thee, nor golde may delight thee, nor goods may entise thee, nor possessions procure thee, no nor yet these lordships so much as prouoke thee to laugh? Thy griefes (I percciue) they be great, and yet not so great (I belecue) but the newes which I bring thee, wil be able to rid them at once: & therefore open nowe thine cares, & hearken wel to my words. So it is, that wheras thou for thy treasons wert lawfully conuict, adiudged in iustice to be both drawe, hanged, and quartered also in peeces for the same.

And

And wheras now the day appointed for thy iust execution is fully expired, the place verie fitly prepared, and the executioner also at hande to accomplish the worke; behold here howe the prince of her meere mercie & grace hath granted thy pardon, & therfore be now no more sad, bid sorow adieu, eate, drinke, & be merie. The hearing of these happy newes doth make mee looke vp, & (doubting whether I heard a voice or did nothing but dreame) I begin for to say: me thought I heard some speach of a pardon, but see, see (alas) it is nothing so. Mine eares they beguile me, & al my senses deceiue me at once. For what hope of a pardon to me a most traiterous villain? No, no (wretch) those tidings (be thou sure) were too good to be true. Why? what now (saith my friende) & wilt thou in no wise belecue me? surely, it is even so as I said: & now for a further prooffe of my promise, behold the same here in this writing with the broad scale of England annexed vnto it. Whē I heare now afresh y^e sweet sound of his former speach redoubled vpon me, and doe also espie the pardon & scale verie plain in his hand, then straitwaies I begin to wake as a dead man reuiued, to shake off my sorowes, to recouer mine ancient comforts, yea, & to be as merie in hart as y^e best.

See now (my deare brethren) a sodain alteration: behold (I beseech you) a maruelous chāge: That, which neither banket, nor musick, nor money, nor welth, nor possesiōs, nor lordships were able to work (al which notwithstanding be forcible matters to perswade flesh & bloud) beholde (I beseech

befeech you) howe the only newes and sight of a pardon hath brought it to paffe.

Now confider (I pray you) the application hereof. All of vs by disobedience and rebellion in our Graundfather Adam are become most vile and traiterous villaines to our merciful God. We stande all accursed for high treason against him. Whensoever therefore the Lord shall commaund the checke of our conscience to attaint vs hereof: I meane, whensoever he by his thundering iudgementes shall to shew vs our sins, and the condemnation due the same, but no possible meanes in our selues to purchase reliefe: Let vs then vndoubtedly assure our selues, y^e although our deare friends do bid vs to banquets, welcom vs with musick, adorn vs with gold, endue vs with wealth, promote vs to possessions, yea, & do also allot many lordships vnto vs: yet can they not once make glad the grieve of our harts, nor minister comfort to our troubled conscience: No, the more that they mooue vs, the more they molest vs. But if the Lorde in mercie shal graunt vs the glad tidings of his gospel, if it please him to proclaime to our soules the free pardon of our sinnes in Christ by the preaching of his worde, yea if it shal please our good G O D by that heauenly message to make glad our hearts with the ioye of his countenance: then shal our mouthes be filled with laughter in deede, and our heartes with ioye. Yea, though before we went heauily forth with our sheaues in our bosomes, yet then shal we be sure to come merily home with our gripes

Gen. 6. 7. 12. 13.

1. Kings. 8. 46.

2. Chro. 6. 36.

Psal. 14. 1. 2.

Psal. 53. 3. 4.

Prou. 20. 9.

Eccle. 7. 22.

Rom. 3. 9. 23.

Rom. 5. 14. 18.

Gal. 3. 21.

Psal 46. 7.

Psal. 126. 2.

Psal. 126. 5. 6.

gripes ful of gladnesse. So that you may see (my deare brethren) it is onely the worde of the Lord which reioyceth the heart, it is only that which must bee our cheareful song in the house of our pilgrimage, it is onely that which telleth vs truly that there is now no condemnation vnto vs being graffed in Christ.

Psal. 119. 8.

Psal. 119. 111.

Psal. 119. 54.

If therefore you woulde not haue afflictions to fret you, nor cares to consume you, nor displeasures to daunt you, nor worldly losses to ouerlode you, nor miseries to molest you, nor persecutions to oppresse you, nor troubles to torment you, nor sicknesses to suppress you, nor yet the verie dint of death it selfe to bee dreadful vnto you: Oh then (I beseech you) settle your soules vpon the sure grounde of Gods word, and seeke to confirme your troubled consciences by the infallible comforts thereof. Put not your trust in Princes, nor in any childe of man, for there is no helpe in them. Trust not in wrong and robberie, if riches increase set not your hearts vpon them, but cleaue to the Lord, and cleaue to the word of his grace: sticke fast to the promises contained therein, and be sure it wil bring you peace at the last. For it is the proclamation which containeth the promised seede. That is the fire which consumeth our errors. That is the hammer which battereth downe our strong holdes. That is the sworde which killeth our earthly affections. That is the pearle which the good Merchaunt must purchase. That is the water which quencheth our thirst. That is the wine which comfortes our hearts.

Psal. 118. 9.

Psal. 146. 7.

Psal. 62. 10.

Gen. 3. 15.

Ier. 23. 29.

Ier. 23. 29.

2. Cor. 10. 4. 5.

Heb. 4. 12.

Matth. 13. 45.

Isa. 55. 1.

*Iohn 4.13.**Isay. 55.1.**Philem. 1.10.**Iam. 1.18.21.**Apoc. 14.16.**1. Cor. 2.2.**Matth. 3.17.**Matth. 17.5.**2. Pet. 1.17.**Iohn 20.31.**Acts. 3.16.**Acts. 4.12.**Acts. 10.43.**1. Iohn 2.12.*

hearts. That is the milke which nourisheth our soules. That is the immortal seed which begetteth vs anewe, and which being grafted into vs, is able to saue our soules. Briefely, that is the eternal Gospel which was commaunded to be preached for the saluation of all that belecue; and which onely can tell them in trueth that there is nowe no condemnation vnto them. Blessed be God.

Moreouer, in that the Apostle here speaketh of a deliuerance from condemnation to so many as are grafted into Christ, we haue further to mark y^e matter wherup^o this our deliuerance is wrought: namely Christ Iesus & him alone crucified. For as in him only y^e father is wel pleased: so is there none other name giuen vnder heauen whereby men may be saued, but onely the name of Iesus Christ. As here also you may see how the Apostle in this place concludeth a deliuerance to them that are grafted in Christ & onely in Christ. And therefore that same mischieuous doctrine of many mediators, receiueh from hence a maruellous and an incurable mayme. For if we obtaine a ful deliuerance from condemnation by the onely mediation of Christ, it must needs follow that al other Mediations besides are meere superfluous. Because that which is in it selfe most absolute and perfect, can yeeld no place of supplie to any other else whatsoeuer. But marke (I beseech you) how peeuihly the Papists haue vnderpropped this their pestilent doctrine with a popish distinction, making some Mediators of In-

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tercession, & some of redemption. So that the Saints (say they) are our Mediatours of Intercession to Christ, beseeching him first in our stead to be merciful vnto vs: & then Christ himselfe, he is our Mediatour of redemption to reconcile vs to God. Oh doctorial distinction! Oh the depth of these mens diuinitie! But or euer I come to the answer, I must shewe you by the way (my deare brethren) how that these mens mouthes are so farre stretched open with such superexcellent distinctions: that euen their verie tongues are also distract from al good congruities of speech. For let them tel me heere (if either they can or dare) what any one difference they doe finde betweene Mediation and Intercession. Is not a Mediatour one that laboureth betweene partie and partie? And is not an Intercessour one also which trauellet betweene partie and partie? And therefore they may as wel call the Saints the Intercessours of Mediation, as the Mediatours of Intercession betweene God and vs, being both the same in effect. This their distinction then, howe absurd it is, I am sorie they themselues should bee so senselesse in iudging. Howbeit, such are the vnsearchable iudgements of God, that (forasmuch as they receiue not the loue of the truth that they might be saued) he therefore sendes them a strong delusion to beleue lies, to the ende they might iustlie bee damned for not beleeuing the truth. Seeing therefore the Papists themselues can shewe none other difference at all betweene a Mediatour and an Inter-

Intercessour: (in that sence, especially wherein they alledge them) who perceiueth not plaine-ly a maruellous absurditie in speach. Now, if there be any difference at all in the vse of the wordes (as I confesse there is some) then let them set down the same if they dare. But if for verie shame they dare not or will not declare the difference, yet will I doe it my selfe (my deare brethren) to the ende you be not hereafter deceiued with this diuelish distinction. The difference therefore is this. First, whereas the woorde Mediatour is commonly taken in the better part: the woorde Intercessour, although it may signifie one which maketh request for an other, yet (in very deede) the same is most vsually spoken of him which prohibireth, withstandeth, gainsaith by his negatiue voice, or which steppeth betweene partie and partie to hinder a matter from any further proceeding. If therefore they take the word Intercessour according to this latter sence, then (vndoubtedly) in making the Saintes our Mediatours of intercession to GOD, it is as much in effect as if they shoulde say, that the Saintes are they which prohibite, withstande, gaine say by their negatiue voice, or which step betweene God and vs to hinder our suite from any further proceeding. See nowe their conquest, see nowe what they gaine by their goodly distinction, yea, see nowe (I beseech you my brethren) what maner of Mediatours the Papists prouide vs: namely, euen such as forestall (as much as they may) the free passage to
our

our purchased saluation in Christ. Not that the Saintes of themselves doe either hinder or further our saide saluation: but that the Papists (appointing vs newe Intercessours contrarie to the Lorde his appointment) haue therby sought (so much as lyeth in thē) vtterly to seclude our soules frō participating with the sweet blessings of God procured vnto vs by the onely mediation of Iesus Christ. Howsoever those vngodly ones therefore doe seeme to delight themselves with that their idle imagination of manie Mediatours betweene God and man: yet, to so many of vs (my deare brethren) *1. Tim. 2. 5.* as are saued in Christ, there is but one God & one Mediatour betweene God and vs, euen the man Iesus Christ. If notwithstanding, the Papists in any wise wil haue this the Apostles doctrine of the onely Mediation of Christ to bee wholly and onely restrained vnto that speciall woorke of our redemption from death, as hauing no relation at al to the office of Intercession: Who seeth not nowe howe peeuishly they peruert the Apostles purpose? For hauing affirmed but one Mediatour betweene God and man, euen the man Iesus Christ: by and by hee addeth in the next verse following. Who (being risen againe) sitteth at the right hande of *1. Tim. 2. 5. 6.* God, and maketh intercession also for vs. And least we might imagine that Christ was onely a mediatour of Intercession and no more, he addeth: Who gaue himselfe a raunsome for all men. Shewing therein, that none can bee a meete Mediatour or Intercessour, vnlesse he be

also a Redeemer. But the office of redemption (euen by that distinction of theirs) is wholly and onely ascribed to Christ: and therefore the office also of Mediation or Intercession may in no wise belong either to Saint or Angel in heauen. For that were not fitly to diuide, but peeuishtly to rende in peeces the priesthoode of Christ. Who (whensoever we sinne) is not onely our aduocate with the father, but euen the reconciliation also of al our sinnes. So then this Mediatour betweene God and man (euen the man Christ Iesus) hauing receiued an euerlasting priesthoode, is able also perfectly to saue all those that come vnto God by him: seeing he euer liueth to make intercession for the, yea, seeing he is entred into the verie heauen to appeare nowe in the presence of God for vs. And therefore (my deare brethren) howsoever the Papistes doe pleasure themselues with their popish distinction) so many of vs as are grafted in Christ: (notwithstanding we are vterly bereft of the Mediation of Saints, yet hauing our portions in that onely Mediation of Christ Iesus in heauen) the Apostle here telleth vs plainelie there is nowe no condemnation vnto vs. Blessed be God.

Moreouer, for that the Apostle concludeth a free and a full deliuerance from condemnation to so many as are grafted in Christ: Who seeth not howe those our purgatorie praters are here also put to a perpetual silence? For if no condemnation be due but for sinne, and that al our sins are clearly purged, and washed away in the blood

1. Iohn 2.1.3.

Heb. 7.24.25.

Heb. 9.24.

Rom. 6.23.

bloud of Christ : it followeth very necessarily either that there is no Purgatorie at all, or else that the same is no such place of condemnation and punishment, as the Papistes doe prate, seeing there is nowe no condemnation at all to those that are graffed in Christ. Briefely, if there be nowe no condemnation to such as are graffed in Christ: then, that their other distinction of *Culpa* and *Pena*: that is to say, of sinne, and of the punishment also due for the same is vtterly dashed, and must of necessitie be shipped againe vnto Rome from whence it first came. True it is (say the papists) that Christ hath fully deliuered from the guilt of sinne, but not from the punishment appointed vnto it: No, wee must satisfie for that partly in this life by our own meritorious works (as by plodding on Pilgrimage, erecting of Chappels, Chauntries and such like) and then that which is wanting, must after this life bee supplied by Masses, Diriges, Trentals, and lastly by enduring a time the tormentes of Purgatorie.

Howbeit, as Purgatorie (my deare brethren) was put before (by our Apostles doctrine) to a perpetual silence: so surely these their imagined paines and punishments for sinne (where the guilt it selfe is fully and freely remitted) can haue no one place at all in the members of Christ, if it bee true that there is nowe no condemnation vnto them. Neither shal that their subtile distinction of eternall and temporarie punishments (which the cunning Papists

Heb. 9. 14.

1. Pet. 1. 19.

1. Iohn 1. 7. 9.

Reuel. 1. 5.

haue coyned of late) bee able to establish this errour. For where they say that Christ (in deede) hath fully freed vs from the eternal punishments appointed for sin: but yet the troubles and tormentes of this present life which are (they say) the temporarie punishmentes of sinne) those notwithstanding we must of necessity endure, as not being freed from the same by the sufferings of Christ.

Psal. 73. 1.

Ier. 23. 5.

I. Cor. I. 30.

Isa. 53. 4. 5. 6.

Matth. 8. 17.

I. Cor. 25. 3.

I. Pet. 2. 24.

Rom. 6. 23.

I answer, that (howe peeuisly soeuer our Papists doe prate in this point) yet our God is good to his Israel, euen vnto such as are of a cleane heart, which puritie and cleanness as it comes not of our selues or of any our owne deservings, but is wholly wrought in euerie of vs through Christ, by whose stripes we are perfectly healed, the Lord hauing laide vpon him the iniquitie of vs also surely, notwithstanding the sundrie afflictions and miseries of this mortall life, there is nowe no condemnation vnto vs. For seeing euerie condemnation & punishment is properly the allotted reward of sinne, and that all our sinnes are wholly washed away with the blood of Christ: (the iniquitie of vs all beeing laide on his shoulders) it must necessarilie follow, either that Christ hath not performed our perfect redemption (which once to imagine were most horrible blasphemie) or else that the afflictions of this life (the guiltinesse of our sinnes being freely remitted) cannot properly bee saide to bee punishments for sinne. For where the cause ceaseth, there none effect can possible followe: but al our sinnes are both fully
and

and freely forgiven & discharged by the death of Christ, and therefore neither condemnation nor any one punishment (which are the proper effects of sinne) can now any longer be due unto those that are grafted in Christ.

Besides this, if there be now no condemnation to those that are grafted in Christ: it followeth consequently, either that Abraham, Isaac, Jacob, David, Ezekiah, and the rest of Gods children, were (in verie deede) never grafted in Christ (a verie pestilent perswasion) or else that (they being lively members of his mysticall bodie) those the afflictions and miseries which (throughout their painefull pilgrimage) they daily endured, were but onelie the exercises of faith, the tryals of patience, and most singular triales against their future fals, and cannot properly be called punishments for their former faults, because being once grafted in Christ (by whose death their debt was fullie & wholly discharged) there could then no condemnation at all be due unto them. Howebeit, for that this is the other temptation which (as we saide at the first) doth maruellously encombe the mindes of Gods children, and which craueth a larger discourse than either the text or the time it selfe may fitly affoorde: we will therefore omit the same til some other season. Concluding in the meane while, that notwithstanding those remnants of sinne which wee feeble as yet remaining within vs, there is no condemnation unto vs being grafted in Christ. Blessed be God for the same.

Thus then you may see (my deare brethren) howe the Apostle by this portion of Scripture not onely raiseth vp all such as in anguish of heart are cast downe by feeling the burden of sinne: but also verie notably reprooueth the poysoned aduersaries. Howbeit Satan (perceiuing such a notable foyle to bee giuen vnto those his infernall ympes) will the more busilie obiekt to the conscience of Gods children the verie remnants of sinne as arguments of the hatred of God and of their iust reprobation, saying: It is verie true indeede, that there is no condemnation at al vnto those that are graffed in Christ: but canst thou (thou wretch) assure thy selfe that thou art in the number of those that are graffed into him when thine horrible deeds declare the contrarie? Hath not the Apostle plainly tolde thee before, that so many as are graffed into Christ Iesus, they are graffed into the similitude of his death, that is, they are baptised to die vnto sin. For thus he reasoneth there from the effect of Baptisme: Whosoeuer are rightly baptised into Iesus Christ, they are made partakers of the death of Christ: but Christ in dying, was dead vnto sinne; whosoeuer therefore are rightly baptised into Christ, they are also deade vnto sinne. Now then that thou as yet art not dead vnto sin, I appeale to the testimonie of thine own conscience, whether it feele not some remnants of sinne as yet remaining within thee? A verie plaine demonstration that thou art neither rightly baptised into Iesus Christ, nor true

Rom. 6. 5.

lie grafted into the similitude of his death, and therefore not fully freed from condemnation by Christ.

This (my deare brethren) is a pestilent perswasion of the Diuell, this is a very subtile suggestion of Satan, yea this vndoubtedly is that most terrible tentation wherewith the hellish Tyrant toyleth himselfe to terrifie fearefull afflicted consciences. But discourage not (deare hearts) whether you haue already, or shall hereafter be brought to such a bloudie bickering with that outrageous Behemoth. Discourage not, (I say) *Iob. 4. 10.* feare not his force, regard not his rage, neither bee you abashed at these his bragges. Consider your Captain Christ. Forsake not the fortresse of that sure foundation which the Apostle hath laide you. Dread not those fierie darts which the diuel here casteth against you, thogh they seeme neuer so deadly to the sense & feeling of flesh and blood: but take vnto you the shield of faith wherewith you may be more *Ephes. 6. 16.* able to quench the same, and tel the diuel in an open defiance, that (notwithstanding the remnants of sinne) you doe assuredly knowe that you are both rightly baptised into the bodie of Christ, and also most liuely grafted into the similitude of his death. And why? Verily for that by efficacie & power thereof you perceiue sinne euery daie more and more to die within you. And this you are sure is no worke of the fleshe (who sauoureth altogether the things of death) but a speciall worke of *Rom. 8. 5. 6.*

*Rom. 8. 13.**Rom. 8. 10.**Gal. 2. 19.**Ephes. 2. 4. 5.**Gal. 2. 20.**Ioh. 15. 1. 2.**Rom. 11. 17.*

the spirite of God which mortifieth the deeds of the flesh, and therefore nowe no condemnation vnto you, because Christ being in you, the bodie is dead through sinne: but the spirite is life for righteousness sake. And therefore (my brethren) be bolde in Gods name to say thus vnto Satan: Although wee see some certaine remnants of sinne remaining within vs, for the which also (through the Law) we acknowledge our selues to be dead to the Lawe: yet withall we inwardly feeble our soules so throughly crucified together with Christ, that the life which we nowe liue by the meanes of Christ, we liue vnto God. Who beeing rich in mercie (thorough his exceeding great loue wherewith he loued vs when wee were dead in sinne) hath quickened vs together in Christ, by whose onely grace wee are saued: and therefore wee liue, yet nowe not we, but Christ liueth in vs. For euen as a braunch, or an ympe, being cut from an olde tree, and grafted into a newe stocke, (notwithstanding the knurres and the knottes which it brings from the olde) doth now draw his onely sap and nourishment from the newe stock, and (being once fully incorporate therein) cannot but bring forth aboundance of fruite through the onely efficacie and power of the newe stocke it selfe, into the which it is grafted: so surely, wee beeing cut as wilde Oliue braunches from olde Adam himselfe, and grafted withal into the newe stocke Christ Iesus: verily (notwithstanding al the remnants of sinne by naturall propagation deriued vnto vs)

vs) we do now take our onely sappe and spirituall nourishment from the true & spirituall vine Christ Iesus himsele, into whome we are grafed by faith, and so fully incorporate into his mysticall bodie: that now (as natural branches) we cannot but bring forth abundance of fruit, by the onely efficacie and power of that flourishing roote of lesse (Christ Iesus by name) who is not onely our life it selfe, but also the Capitaine and conquerour, vnder whose banner, & by whose absolute power we shalbe surely shilded against the eternall wrath of God, against sinne, against death and hell it selfe, and whatsoever (thou Satan) art able else to laye to our charge. For whatsoever grace, righteousness, peace, saluation and life is in Christ Iesus, the same is fully and wholly our owne, beeing by faith incorporate and coupled together with him: who liueth effectually in euerie of vs, and is made vnto vs of God, wisdom, righteousness, iustification and redemption. For whatsoever (in the Iustice of God) was due vnto vs for our sinne, that same tooke Christ to himsele: euen then, when the iniquitie of vs all was laide on his shoulders, when hee was plagued for our transgressions, and wounded for our wickednesse, when he fastened our curse to his crosse, and cancelled the hand-writing of the lawe that was laide to our charge. And as for those reliques of sinne which remaine still within vs, he so couereth them vnder the robes of his righteousness: that wee cannot but appeare in the presence of God moste holye and

I say. 11. 10.

Rom. 15. 12.

Ier. 23. 5. 6.

1. Cor. 1. 30.

I sa. 53. 6.

I sa. 53. 5.

Ephes. 2. 15.

Coloss. 2. 14.

Psal. 32. 1.

Rom. 4. 7.

righteous. For euen as a man which looketh earnestly vpon any thing through a red coloured glasse, doeth verily belecue that the things which he in such sort beholdeth are of the verie same colour whereof the glasse is it selfe: so surely, Iesus Christ himself being that rose coloured glasse, wherein our heavenly father in so exceeding great mercy beholdeth vs his adopted children: It cannot possible be, but that we (receiuing such a liuely resemblance of his best beloued sonne) must needs appeare beautiful in the eyes of our heavenly father. And euen as old Izaak (feeling only but the fashion of his eldest sonne Esau when he handled Iakob) did verily belecue he had handled his sonne Esau himselfe, & therefore (by meanes thereof) bestowed vpon Iakob a most bountifull blessing: so surely our heavenly father beholding and handling vs his adopted children bespread with the righteousness of our elder brother Christ, with whome he is so greatly enamored, it cannot otherwise be but that hee (accepting the said righteousness in euery of vs as the verie fashion and image of his best beloued sonne) wil withal bestowe such a bountifull blessing vpon vs, as shalbe able euerie way so to counteruaile at the full our former vnrighteousnes, that nowe no condemnation at al can be due vnto vs.

Besides this, the workes of our newe obedience (notwithstanding the same bee stayned with sundrie imperfections) for that they are wrought in vs by the power of Christes spirite, they

Gen. 27. 21. 22.

Mat. 3. 17.

Matth. 17. 5.

2. Pet. 1. 17.

they do thereby gaine such a priuiledge of perfection, that they are accepted as perfite in the presence of God. For euen as water being mixed with wine in a glasse, notwithstanding the greatest part in the glasse be but water, yet (for that it is mixed with wine) it taketh the name of the wine it selfe wherewith it is mixed, and is so accounted of such as shall taste of the same: so surely, the workes of our newe obedience albeit they are (of themselues) more weake than water, yet being perfourmed in vs by the absolute spirit of Christ, they are (by reason of some mixture had with the same) accounted (in the presence of God) most absolute, most holy, and perfite: and therefore impossible they shoulde now procure any condemnation vnto vs.

To be brieft, the righteousness of Christ is accounted our owne righteousness by imputation with God, euen as also our sinnes were wholly imputed to Christ: and therefore (our saide sinnes so punished in him) howe shoulde wee but bee accepted for righteous in the sight of his father? For euen as our sinnes appeared so horrible, so great, so monstrous and vglie in the presence of God, that (beeing once but imputed to Christ) he could not (notwithstanding that his vnspeakable loue) but euen in iustice moste severely punish our saide sinnes in his sonne; so surely (such is the excellencie of the righteousness of Christ, that beeing once but imputed vnto vs in the presence of our heavenly father) he cannot (notwithstanding all our former vnrighteousnes) but be through-

2 Cor. 5. 21.

thoroughly pleased with vs , and accept such a discharge of our sinnes by his sonne for our owne discharge : none otherwise then the debt of a bankrupt (discharged by some speciall friend) is accounted and accepted with his creditour the discharge of the bankrupt himselfe. For the life which Christ liueth in vs can not possibly beare such an vnreasonable restraint, as to thinke he liueth onely in vs by gouerning our affections with his holy spirite, and by directing our actions aright and no more: but he hath further, such a life in euerie of vs, as conueyeth our soules euen into the communicating and substantiall participation (as it were) of his owne righteousnes it selfe. So that whatsoeuer is vnperfect in any of vs , through the corruption of nature : the same (notwithstanding) in, by and through that participation of righteousness which wee thus haue with Christ, is accounted (in the presence of God) most absolute and perfect. For euen as the soule of a man doeth so quicken the bodie, that notwithstanding the members thereof in themselves, be but weak, yet they are sure not to decay all the while they do holde anie participation with the powers of the soule , but appeare in the presence of men both lustie and strong: so surely, our sauour Christ being that immortall soule of his mysticall bodie which inspireth spirituall life into all the members thereof, verily all those his said members are sure (so long as they continue incorporate with Christ) both to hold the substance of life, and withall to be
account-

accounted as liuely members in the pesence of God during their participation with that true life it selfe whereof they take sure holde by a liuely faith. For this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his sonne. So that whosoever hath the sonne the same hath also eternall life: but we (Satan) our selues, and so manie besides as are engrafted into Christ are sure euen in a fellowlike feeling to haue the sonne, and therefore (notwithstanding those reliques of sinne which remaine in our mortal bodies) there can nowe no condemnation be due vnto vs: Blessed be God for the same.

*Ioh. 14. 6.**1. Iohn 5. 11. 12.*

Tel me now (my deare hearts in the Lord) whether (by this time) you perceiue not y^e pride of Satan something abated? yea, tel me truely, whether you feele not your soules nowe returned againe to their ancient rest? If so, then glorifie God in your hearts. But yet for all this, be not too secure in your selues, keepe watch and warde, continue your diligent attention to the word of the Lord. For, notwithstanding the diuel himselfe shal neuer be able to denie y^e trueth of this doctrine, much lesse to plucke you away from the Lorde: yet be you well assured he will not thus giue ouer his enterprise, but will giue the onset vpon you afresh, telling you it is verie true (in deede) that Christ hath perfectly fulfilled all obedience to God vpon the death of his crosse, that he is nowe exalted into his glorie in heauen: yea, and moreouer, that the righteousness of Christ is yours, so farr forth

Ioh. 10. 28.

as

as the righteousness of one may be imputed to another. But seeing it is so, that euerie one of you seuerally haue offended the infinite iustice of God, how can you possibly be perswaded that the righteousness of Christ (he being but one) should fully satisfie for the sinnes of so manye? That one should satisfie for one, it stādeth with reason: but that one alone should be able to satisfie fully for all (the sinnes of euery one seuerally, being both manie & infinite) it cannot stand with the infinite iustice of God. This wrangling cauil of that craftie aduersarie (my deare hearts in the Lord) although it seeme (at a blush) a meruailous tentation: yet feare not y force therof, but lift vp at once the eies of your mind, & (by the grace of our God) you shal soon see the subtiltie therof apparantly made manifest vnto you. And (for a more easie attainment vnto the trueth it selfe) I would here haue you aske Satan againe, howe the transgression of Adam (he being but one) was able to condemne his whole posteritie for euer? Or how it should stand with the iustice of God (one onely man hauing sinned) thus to wrappe all his whole offspring vnder the selfesame condemnation of sinne? Now, if neither Satan himselfe, nor al the diuels in hell are able to denie but that the disobedience of Adam hath brought a iust condemnation on al: why should wee once doubt that the obedience of Christ hath purchased life vnto al that belecue? Verily, this our Apostle is bolde els where to affirme it: and therefore it were but a peeuish waywardnes in vs to doubt
of

of the trueth therof. For euen in that selfesame
comparifon which he maketh (a little before)
betweene the first Adam (he being a figure of
him which was to come) and the second Adam
(namely Christ Iesus our Lorde) hee affirmeth
verie confidently that we haue fully recouered
by Christ, whatsoeuer we had lost before in our
grandfather Adam: deliuering vs therein two
special points to be deeply considered. First,
that we are nowe no lesse truely and effectually
franchized by Christ, & accounted for righte-
ous in y^e presence of God: than wee were before
in Adam most fully & effectually made sinners
& guiltie withall of eternall death. Secondly,
that this the abundant grace & merit of Christ
Iesu our sauour, thus truely & effectually impu-
ted vnto vs: is much more able to saue vs, than
that transgression which entred by Adam was
to destroy vs. Concerning the first he sayeth:
Like as by one man sinne entred into y^e worlde,
and by sinne, death: euē so by one man (name-
ly Christ Iesus) righteousness is entred through
his death, & by his righteousness also eternall
life. Which said righteousness and obedience of
Christ is (euen by the father himselfe) so true-
ly, substantially, and effectually imputed vnto
euerie of vs which beleue: that euen the verie
life also of Christ him selfe doeth now raigne
effectually in vs for euer. For here wee haue to
remember that either of these Adams haue ful-
ly and freely bestowed vpon their posteritie
or ofspringe whatsoeuer of right was their
owne.

Rom. 5.12.

The

The first Adam hath brought vpon his posteritie (proceeding from him by naturall propagation) both the verie venome of sin it selfe, & the punishment also which of right belongeth vnto it. Contrariwise, the seconde Adam (namely Christ Iesus) instilleth righreousnes & life into so manie as are giuen him of y^e father, whome also he copleth vnto himselfe by a liuely faith, which is properly that, that we call the new or spiritual birth. But to make this matter more manifest for your vnderstanding, let vs illustrate the same by some liuely resemblance, as thus: imagine here two stockes or two rootes of trees, either of both communicating with their branches, whatsoeuer sapp or vertue they haue of their own. Now the first of these stockes (namely Adam) being merueilously infected with the venome of sinne, & so consequently made guiltie of the first & second death: doeth commnicate with those his branches (whome he hath made to spread ouer the world) al that the aforesaid venome of sinne, & so consequently eternal death of bodie & soule. Contrariwise the other stock (namely Christ Iesus) not springing from that first by order of nature, but rather cut out frō the same by the artificiall hand of the Lord God (I meane by the operation of the holie Ghost, & therefore vtterly free from the foresaid venome of sinne, & so consequently frō eternal death) hath (euen by the voluntarie obedience of his owne death) discharged vs al of sinne & of death, hath grafted into his own bodie al y^e beleeuing branches, hath freely impu-

imputed vnto them the vertue & obedience of his passion, instilleth into euerie of them the efficacie & power of his life, and lastly, beareth them vp as liuely branches of his mystical body for euer, according to the testimonie both of Christ himself in that sweete parable of y true vine & the branches: and of this our Apostle els where, who saith, that wee (being before but wyld Oliue branches) were grafted in, and made partakers of the roore it selfe, & the fatnes also of the Oliue tree. And therefore, euen as that the eternal miserie of mankind (whereof we haue such daily experience) springeth fro that one man Adam, who notwithstanding holdeth not this his saide miserie to himselfe alone, but communicateth the same indifferently with so manie besides as haue issued out of his loynes, & were begot from him according to the course & order of nature: so likewise that the eternal felicitie of mankind (whereof al the faithfull begin to taste in this life) ariseth from that one man Christ Iesus, who notwithstanding holdeth not that his saide felicitie to himselfe alone, but freely communicateth the same indifferently with al those his faithfull members which are rightly grafted into him.

Now secondly, that this the abundant grace & merite of Christ Iesu our sauour is much more able to saue vs, than that transgression which entred by Adam was to destroy vs, it will more plainly appeare if first on the one part we consider our own nature in Adam, with the vnsearchable purpose of God therein: and on y other

D.

parte

Iohn 15. 2. 5.

Rom. 11. 17.

Rom. 5.14.

Heb. 7.9.10.

Gen. 14.20.

Heb. 7.8.

Rom. 5.14.

part our conditiō in Christ, with the predetermine counsel of God concerning the same. Touching our first nature & state in Adam, wee know that his one transgression hath not onely made himself, but al other besides to be gyltie of death & condemnatiō. First, for y we were all as yet in the loynes of Adam when the cōmandement was transgressed, & therefore may truely be said to haue transgressed our selues: euen as also the Leuites are therefore said to haue paid tythes themselves for y they were then in the loyns of Abraham when he himself paid tythes to Melchizedeck of the spoyle which he tooke. Secondly because the Lord also in his eternall counsel ordeined before, y Adam (if he continued in his first obedience) shoulde holde (not only to himself but to all his posteritie besides) whatsoeuer felicitie he receiued from y hands of the Lord: as also y hee (by his disobedience) should both lose the same in himself & al others & withal should plucke deserued miserie vppon him selfe & al his posteritie for euer, notwithstanding they sinned not after the selfesame manner of transgression with Adam.

Now then, eue as (by the determinate counsel of God) this y disobedience of Adam conueyed it selfe (by natural propagation) frō him to al his offspring for euer: so on y other side the obedience of Christs death appertaineth fully to all those y are spiritually begotten of him by a liuely faith. Both because he (taking vnto him self the whole masse of our nature, sin onely excepted) hath euen by the obedience & merit of his death so satisfied for y death of vs all, y now

he which sanctifieth, & they also which be sanctified are al one: & for that the Lord also in his vnsearchable counsel had so ordeined before, y this perfit obedience (thus wrought in y bodie of his sonne) should be no lesse freely bestowed and fully imputed vnto so many as beleecue in Christ & are grafted into him by a liuely faith, then if that they (euen in this his verie death) had themselues fully satisfied y iustice of God. That one thus dying for al, we might al receiue of his fulnes grace for grace through y newe & spiritual birth: as also in our first birth we receiued of y fulnes of Adam corruption for corruption. For shal we imagin y Christ suffered so many torments in vaine? y he was stricken with y hand of Gods iustice in vaine? y he was filled w sorowes & had experiēce of infirmities in vain? or y he cryed in vaine (from y bottomles depth of death) My God, my God, why hast thou forsaken me? Shal we suppose (I say) y our sauour Christ endured all these tragicall tormentes in vaine? which vndoubtedly we do so oft as we cal into question his sufferings for vs, he himself hauing at no hand deserued such death. And therefore let vs assuredly perswade our selues, y euen as Ionah, being once cast by y mariners into the bottome of y sca, al those terrible storms & tempests which before had made the poore Mariners so meruailously amazed did presently cease, & the waters also theselues were waxed wonderous calme: so surely that our heauenly Ionah Christ Iesus, being (by Pilate and the rest) once tumbled (a peace offering

2. Cor. 5. 14.

Heb. 2. 14. 15.

Iohn 1. 16.

Colos. 1. 19.

Col. 2. 9.

Rom. 5. 12.

1. Cor. 15. 22.

Isa. 53. 10.

Isa. 53. 3.

Psal. 22. 1.

Matth. 26. 45.

Ionah. 1. 15.

Act. 4. 27.

*Rom. 5.1.**Jonah.**Rom. 8.11.**Iohn 11.25.**Colos. 2.15.**Hos. 13.14.**1. Cor. 15.55.**Heb. 2.14.*

for vs) in the bottomlesse gulph of Gods eternal wrath, with our sinnes on his shoulders, verely all those terrible stormes and tempestes of sinne which made vs (poore mariners) before most miserably afraide, are now so perfitly ceased, and the bottomlesse sea also of Gods eternal wrath (raging verie sore against sinne) is now so quietly calmed, that wee are with freedom of conscience at peace with our God, & shal neuer hereafter be helde any more in bondage of sinne & of death. But euen as our God hauing no sooner commaunded the fish (which before had swallowed vp Ionah) to cast him both safe and sound vpon the sea shore, but shee redely obeyed the omnipotent power of her maker: so surely, our merciful father (once raising vp Christ by the power of his spirite, & ordeining him also to be that resurrection & life in whome whosoever beleeueth shal not die for euer) he hath withall, so imperiously constrained euen death & hell it selfe to resigne vp at once into the hands of his saide sonne our captaine and conquerour, all their whole interest & power ouer man, that now with all boldnesse & confidence we may triumph ouer them both saying: death, where is thy sting? & hel, where is now thy victorie? Oh blessed be God, who hath giuen vs such a victorie in Christ Iesu our Lord: in whome being graffed, there is nowe no condemnation vnto vs.

Thus then you may see (my deare brethren) that wee haue both fully recouered (through Christ) whatsoeuer in Adam was lost before, & that

that this the righteousness also & life of Christ extendeth it self not to one man alone, but euē vnto so many besides as are grafted into him.

Whie wil you then be brought (through y^e sub-
tle suggestions of Satan) into any distrust here-

Math. 8. 28.

of, oh you of little faith? seeing you both haue heard the same so substantially confirmed by y^e mouth of the Lorde, & may also (if you please) behold manie most liuely resemblances thereof euen in natural experiments. For tel me here (I beseech you) do you not see that the light of the eie (notwithstanding it be but one and the same) doeth yet yelde a sufficient shine vnto all the members & partes of the bodie? do you not plainly perceiue that, but one and the self same face of a man may (euen in one & the self same moment of time) be both fully & wholly resembled in an hundred looking glasses at once? Do you not likewise consider, that but one and the self same fountaine replenisheth with water whatsoeuer little streames or gutters are anie manner of waies vnited vnto it? Do you not also vnderstand that but one & the self same root of a tree yeldeth abundance of sappe indifferently vnto all & euerie of the branches which budde from the same? doe you not further conceiue in your selves, how that but one & the self same voice of a man is fully & wholly infused into an hundred eares at once? Briefely, doe you not in like sort perceiue by experience in your selues, that but one & the self same soule worketh at once both wholly & effectually euen in euery part & mēber of the bodie? Can you (my

Luc 24.25.

Iohn 1.9.

Iohn 1.16.

2. Cor. 46.7.

Col. 1.19.

Col. 2.9.

Isa. 55.1.

Ioh. 4.10.14.

Isa. 11.10.

Rom. 15.12.

Ioh. 15.2.5.

Rom. 11.17.

Ioh. 1.1.

Rom 1.16.

Ioh 11.25.26.

1. Cor. 15.45.

deare brethrē) acknowledge the trueth of these sundrie experimentes in the orderly course of nature it selfe : and dare you seeme to denie or to doubt of the like efficacie & power in the supernaturall woorkes of Gods spirite ? Oh helie fooles & slowe of heart to belecue whatsoeuer the Prophets & Apostles haue spoken concerning Christ Iesus. Haue they not told you that Christ onely is the true light it selfe which lighteneth not one, but euē so manie of his as come into the worlde ? Haue they not tolde you that Christ alone is that beautiful face of the bodily fulnesse of God which causeth such a liuely resemblance of the brightnesse of his beautie to shine forth, not in one, but in all our brittle & earthly vessels ? Haue they not tolde you that Christ alone is that sweete and ouerflowing fountaine of grace, which causeth euen welles of the water of life to spring vp, not in one alone, but euen in so manie besides, as by faith are incorporate into him ? Haue they not tolde you that Christ alone is that flourishing roore of Iesse which maketh not one but all his faithfull branches to bring forth abundance of fruit ? Haue they not told you, that Christ alone (being that eternall worde which was with God frō the beginning) doth sound forth the power of God to saluation, not in the eares of one, but of al that belecue ? briefly, haue they not tolde you that Christ alone is the quickening spirite & soule of his Church which inspireth life and saluation into so many as belecue in his name ? All these & sundrie things else haue beene told you

you of Christ. These tydings of ioy haue beene brought you by many: yea, this sweete message of life hath beene so often preached forth euen vpon the verie top of your houses, that to call into question the trueth thereof, it were to denie the omnipotent power of the spirit of God. This therfore is the summe of our answer concerning the former cauil of Satan, namely: that as Adam by natural propagation doth communicate his whole miserie not to one alone, but euen vnto all his posteritie for euer: so on the contrarie part, y Christ Iesus (by spiritual regeneration) doeth fully and freely participate his whole felicitie, not to one only member, but euen to so many besides as are grafted in him by a liuely faith: and therefore there is now no condemnation to them whosoever. Blessed be God.

But if Satan shal stil besturre him & say, why you peeuish and peruerse fooles, doe you not know (in deede) that all the workes of God are query wayes absolute & perfit? If therefore any new obedience or righteousness be perfourmed in any of you by the power of Christs spirite y same of necessitie must be euerie wayes perfit, being wrought by Christ a most perfit God: but you see your selues, and doe also feele by daily experience, that this your obedience (whercof you so highly account) is for the moste parte but maymed, but weake & vnperfit, and therefore not likely to be perfourmed by the absolute spirite of Christ, in whome (you say) you are grafted by faith.

If Satan (my deare hearts) shall in such sort

Ioh. 1. 22.

Ioh. 6. 27.

Ioh. 10. 10. 28.

2. Cor. 4. 10. 11.

Colos. 3. 3. 4.

1. Ioh. 5. 11. 12.

Apoc. 2. 7. 10.

Luc. 2. 10.

Maith. 10. 27.

Luc. 2. 3.

Iam.1.17.

Ro 4.17.

Rom.12.3.

1.Cor.12.11.

Ephes.4.7.

Rom.13.14.

Ephes.2.20.21.

Ephes.4.13.

1.Pet.2.5.

Rom.5.15.

Rom.8.15.

2.Tim.3.7.

assault you afresh, tel him againe, that this your obedience and righteousness performed in you by the spirit of Christ, being simply & only considered as it appears in the mercifull presence of our God (with whom there is no time either past or to come, no nor yet any shadowe of change, for that al matters before him are presently present) vndoubtedly it cannot but bee accepted as perfit, with him, who calleth those things which are not, as though they were. Howbeit if we begin to consider the same in the perfection of righteousness which it hath in our selues as the instrumentes or workers thereof: then it cannot, truely be said to be perfit at first, but must needes be perfourmed & wrought by degrees according to the measure of the gift of god, til we al meete together vnto a perfit man, vnto the measure of the age of the fulnesse of Christ. For the obedience & righteousness of Christ (which is fullie our owne by imputation with God) conteineth perfectly in it selfe both the grace of God wherein the whole merite of Christs death is freely imputed vnto vs: and the gift also through grace, namely that efficacie & quickening power of Christs spirit, which both comforteth our spirits, & eggeth them an ende (as it were) to make some good beginning of a new obedience according to the wil of y^e Lord. Which our obedience, notwithstanding the same be vnperfit in this present life: yet is it fully and perfectly perfourmed in the life to come. And therefore (Saran) thou mayest see that this gift through grace (we meane this efficacie

efficacie and power of Christs spirit thus woor-
king in vs by faith) requireth a twofold confide-
ration. First as it begetteth, renueth and quic-
keneth vs into a liuely hope, and causeth vs to
proceede forward and growe vp in grace. And
secondly also, as it doeth accomplish and
make perfect the selfe same obedience begun
in vs alreadie.

For verily, this spirit of Christ once dwelling
in vs, wil neuer be idle, but first it renueth by li-
tle and litle our vnderstanding & iudgement,
which before was so wonderfully corrupted in
Adam, that it could by no meanes be made sub-
iect to the good wil of God. Secondly, it refor-
meth also our wils, and maketh them nowe (in
some measure) to approue whatsoeuer the il-
luminate conscience shal finde to be consonant
to that good wil of God. And thirdly, it so pur-
geth our affections and actions, that whatsoe-
uer we shal so approue of the good will of God:
we both willingly affect & practise the same in
such sort as there may now appeare some kinde
of conformitie and agreement betweene those
the regenerate powers of our soules, and the a-
foresaide good wil of God. So that euen in vs
is spiritually fulfilled the testimonie of Dauid,
who saith that the people which shal bee crea-
ted (that is, which shal so bee deliuered from
bondage and corruption) shall praise the
Lorde.

Neither doth the quickening spirit of Christ
begin onely and increase this newe obedience
in vs: but doeth further accomplish, consum-
mate

Iohn 16.13.

Rom.8.9.

1.Cor.2.12.13.

Ephes.1.17.18.

Ephes.4.22.23.

Rom.8.7.

1.Cor.2.14.

Rom.12.2.

Titus.3.5.6.7.

2.Cor.3.4.5.6.

Col.1.8.9.10.11

Psal.102.18.

Phil. 3. 21.

Rom. 8. 11.

2. Cor. 4. 6, 10.

II. 14.

Luc. 1. 78, 79.

1. Iohn 4. 4.

2. Tim. 1. 10.

2. Pet. 1. 3.

mate and make perfect the same, and will neuer giue ouer vntill it hath caused this our corruptible bodie to bee cloathed with incorruption, & to be thoroughly fashioned vnto that glorious bodie of Christ. For this is the nature of Gods spirit that (beeing euermore like to it selfe) it worketh a like, or the selfe same effect in the head and the members. And therefore that selfe same spirit of God which rayshed vp Christ from the dead, for this onely purpose & end is also bestowed on euery of vs (namely) to make vs in all things like to his sonne, and to work that selfe same effect in euerie of vs which it wrought before in the sonne of God: but this spirit hath both conquered death in the sonne, and quickened withal that masse of our nature which he tooke to himselfe, & therfore (death being once conquered in vs) it wil also quicken our mortal bodies, and not suffer vs to sit any more in darknes & in the shadow of death, because greater is he which is in vs than he which is in the world, who also hath brought light & immortalitie vnto light through the Gospel, & hath begotten vs again by the resurrection of Iesus Christ from the dead.

So then, this regeneration of ours thus wrought by the spirit of Christ, is not accomplished at the first, or in one moment of time, but hath her proper increase and proceedings so long as we liue in this life. For it was y good pleasure of Christ in such sort to dispose his gifts & graces amongst vs, as (by his heauenly wisdome) we see him to deale with yong plants
or

or newelie borne babes. Which (so soone as they begin to appeare) are not presentlie made to bee perfect trees or men, but must growe vp still by degrees, and by litle and litle bring forth their budde and increase, vntill (in proceffe of time) they attaine to a more maturitie and ripenesse of nature: so surely it seemed not good in his heauenlie wisdom, at one and the selfe same moment of time to accomplish the whole woorke of our regeneration, but he rather performeth the same by degrees, and that for sundrie considerations.

First, that therby his incomprehensible wisdom might more fully breake forth & be known by a continual & daily cherishing of those tender plantes and ympes of his Church which before he had planted: & therefore vndoubtedly it is that he hath thus ordained withal the ministerie & the preaching of the word to bee (as it were) a perpetual planting and watering thereof to the ende of the world.

1. Cor. 3. 6.
Matth. 28. 20.
Mar. 16. 15.

Secondly this order is also obserued of Christ in the work of our regeneratiō to humble vs before the maiestie of our God, & to bring vs withal to a true knowledge of our selues. For seeing (so soone as the Lord bestoweth his graces vpon vs) we eftson doe grow proud in our selues, & are so caried headlong an end with a peeuish opinion of our own abilitie & power, y sometimes we range too far beyond our appointed bounds: the Lord therefore (to the end we might not be puffed vp out of measure) giueth vs now & then a pricke

Ephes. 4. 13.

2. Cor. 12. 7.

Rom 16.25.

Ephes.3.20.

Iude.1.24.

2 Cor.12.9.

Gen.20.6.

1 Sam.7.14.

Psal.37.23.24.

Psal 89.32.33.

Psal.119.67.71

Rom.8.28.

Luc.15.12.

Ier.22.21.

pricke in the flesh, euen the messenger of Satan, to buffet vs (I meane) doeth cause those remnants of sinne to trip and tumble vs down, that so (by feeling our natural infirmitie afresh) we might be made to rest only in the power of him who is able to bring to passe aboue that which we either desire or deserue, and whose power is made perfect through this weakenesse of ours. And thus, as the cunning or skilful phisition of the venemous viper maketh a singular triacle or preseruatiue against poison it selfe: euen so the Lord by giuing vs some tast of the venime and infection of our former sinnes, doth thereby preserue vs from falling purposely vnto the saide poison afresh. So that al things whatsoever, (yea euen the verie sinnes themselues) do worke together for the best to them that loue God: euen vnto so many as are called according to the purpose of his wil.

Thirdely, this course is thus continued of Christ to correct our sundrie ingrattitudes. Wherein hee dealcth with vs as a naturall father doth with his sonne, who by litle and litle bestoweth his treasures vpon: not giuing them all at a clap, least his said sonne (growing forgetful of such fatherly kindnesse) should forthwith become prodigall, and spend his said portion in riotous liuing. According to the complaint of the Lorde who saith, I spake vnto thee when thou wert in prosperitie, but thou saydst I wil not heare: Loe this hath beene thy maner from thy youth that thou wouldest not obey my voice. This vndoubtedly is our natural dis-

po-

position. And therefore the Lorde by withholding (a time) the full perfection of righteousness from vs, doeth thereby correct our great vnthankfulness for his former graces bestowed vpon vs.

And lastly, this our regeneration is not made perfect at first, but still some remnants of sinne doe remaine in our mortall bodies to exercise vs the better in the obedience of the Lord. For euen as that man which hath but a patched or an ouerworne robe, had euer need to be careful in peeing and mending the same, least otherwise his nakednesse appeare vnto all: so surely this righteousness of ours beeing in respect of our selues but a torne and a tattered robe, wee had neede euerie houre to exercise our selues in the repairing thereof, least our filthinesse breake forth, and euen to sigh and to groane vntil wee bee clothed with our house which is from heauen. Which our saide exercise was also most liuely figured when the Lord foretold the children of Israel that he would roote out the nations before them by litle and htle, and not destroye them at once, least the beasts of the field increase vpon them. Shewing vs therein, that it is for our speciall profite when the Lord doth not accomplish his works in any of vs at the first or so soone as we wish it. For that (howsoeuer we feeble our owne weakness) his grace is fully sufficient for vs. By which his saide grace, as hee hath conquered sinne in vs all: so likewise by the gift through grace (that is) by the power of his spirit he wil

at

2. Cor. 5. 3.

Reuel. 3. 18.

Reuel. 16. 15.

2. Cor. 5. 9.

Deut. 7. 22.

2. Cor. 11. 9.

1. Cor. 15. 49.

1. Iohn 3. 2.

Coloss. 3. 3. 4.

1. Iohn 3. 2.

Rom. 8. 19.

Phil 3. 13. 14.

at length make perfect this work in vs al, & wil no lesse wholly attyre vs ouer with the Image of the heauenly, than we haue alreadie most perfectly born the image of the earthly. And although the excellencie of this our restauration in Christ be couered with such & so many relikes of corruption that it cannot euen now appeare so perfectly in vs: yet notwithstanding the same is as certainly sure, as that we are already y^e adopted children of God. And albeit it doth not fully appeare as yet what wee are (because our life is hid with Christ in God) yet when Christ which is our life shal appeare, then shal we also appeare with him in glorie. In sure confidence whereof we wait when the glorie of the sons of God shalbe reuealed, forgetting that which is behind, & endeououring our selues vnto y^e which is before: & do followe hard towards the marke for the price of the high calling of GOD in Christ Iesus, in whom beeing thus grafted by faith, there is nowe no condemnation vnto vs: Oh blessed be God for the same.

Now then (to conclude this first point) seeing (my deare brethren) this sweet doctrine in Christ Iesu is such, as neither those the sworne ympes of Satan who delight in their deified nature, make much account of their many mediators, prate of their Purgatorie, and please themselves with that popish distinction of *Culpa* and *Pena*: nor Satan himselfe with all those his sundrie and subtile obiections can possibly plucke vs away from the sweet comfort and assurance thereof: Let conscience accuse vs, let the

the lawe loade vs, let miseries molest vs, let persecutions oppresse vs, let sickennes consume vs, let Satan assault vs, let sinne seeke to subdue vs, let tyrantes torment vs, let death take in hand to destroy vs, yea, let euen hel her selfe gape neuer so wide to deuoure vs: and yet we belecue assuredly this, that there is now no condemnation vnto vs being graffed in Christ. For hee is that promised seed of the woman which breaketh the Serpentes heade. Hee is that best beloued Isaac in whome all the Nations of the earth are blessed. He is that watchfull Iacob, who taketh such a singular care for the sheepe committed vnto him. He is that kindehearted Ioseph, who in the verie toppe of his dignitie despiseth not the pitifull state of vs his poore brethren. He is that high Priest Melchisedech, who with the one oblation of himselfe, hath found eternal redemption. He is that faithfull Lawe-giuer Moses, who imprinteth in the stonie tables of our hearts the heauenlie lawes of his father. He is that conquering Iehoshuah, who conducteth vs safely through the wide wildernesse of this world into the celestial Canaã of quietnes. He is that victorious king Dauid, who with a valiant power hath vanquished al his & our enemies rebelling against him. He is y prudent king Salomon, who gouerneth his people in peace & tranquility. He is y mighty Sampson (who euen by his own death) hath destroyed al his enemies for euer. Briefly, what happines soeuer mēs mouthes may expresse, or their minds but imagine, the

Gen. 3. 15.

Gen. 17. 19.

Gen. 31. 38.

Gen. 45. 4. 5.

Gen. 14. 18. 19.

Heb. 5. 6. 7.

Exod. 31. 18.

Deut. 18. 15.

Act. 3. 22.

Act. 7. 37.

Iosh. 1. 1. 2.

1. Sam. 17. 37.

1. King. 3. 12. 13.

Iudg. 16. 30.

Phil. 2. 7. 8.

Phil. 2. 7.

Luc. 9.58.

Matth. 26.15.

1. Pet. 1.18.19.

Matth. 27.2.

Matth. 27.26.

Acts. 3.14.15.

Ephes. 2.16.

Col. 2.15.

Heb. 9.14.

Isa. 53.5.

Matth. 27.30.

Luc. 23.64.

Isa. 53.2.

Matth. 27.20.

Acts. 3.14.

Matth. 27.46.

Heb. 12.2.3.

the same is fully and freely to be found in this onely Christ Iesus. For he humbled himselfe to exalt vs to honour. Hee himselfe became a seruant to set vs at libertie. He himselfe was impouerished, to enrich vs with treasure. He himselfe was solde vnto sinners, to raunsome our soules from the sorowes of sinne. He himselfe was imprisoned, to baile vs from the bondage of hel. He himselfe was condemned, to deliuer vs from condemnation and death. He himselfe was accursed, to bring vpon vs the blessing of peace. Hee himselfe was that slaine sacrifice which wrought our whole righteousness. He himselfe was sore buffeted, to barre vs from stripes. He himselfe was most fowlie disfigured, to fashion vs afresh for his father. Hee himselfe was reiected, to reconcile vs to God. Briefely he himselfe endured the verie torments of a most terrible death, to garde so many as are graffed in him, from condemnation and death, and to restore them together to eternal life. Blessed be God for the same. And thus much for the first part of our text, concerning the most excellent condition of those that are graffed in Christ.

The second part.

THe second part followeth in these wordes: *Which walke not after the flesh, but after the spirit.* Wherein the Apostle declareth, who they be that are graffed in Christ, namely: not they which followe the direction of flesh, and bloud,

bloud, but they that are guided by the spirite of Christ. Neither are these words here set down as any reason or cause by the which we are freed from condemnation & death (for so should our said deliuerance be euer vncertaine & vnperfect, because we can neuer walke perfectly after the spirit) no, but they are added rather, as fruites and testimonies from whence wee may assuredly knowe who they bee which are graffed into Christ by a liuely faith, namelic: they which dailie mortifie the deedes of the flesh by the power of Christs spirit, and withal doe bring forth the fruites of that spirite in newnesse of life.

Rom. 8. 13.

But before wee proceede any further let vs search forth the meaning of our Apostle in this place, by *Walking after the flesh and after the spirit*. First those men are truly saide to walke after the flesh, which (being worldly minded) do walke after their owne vngodly lustes: which (pretending some shew of godlinesse) haue denyed the power thereof: which (following filthie affections) doe make prouision for the flesh to fulfil the lustes thereof: which against the checke of their own conscience, do rush headlong into most horrible finnes: which commit all maner of sinne euen with greedinesse: which are vtterly without all feeling of sinne and of true repentance: briefly, which take such a pleasure in sinning, as vtterly abandoneth all true contrition and sorowe of heart, and so consequently remission of finnes: and doe euen plucke vpon themselves a swift condem-

Iude 1. 18.

2. Tim. 3. 5.

Rom. 13. 14.

Gal. 5. 16.

Rom. 2. 5. 15.

Iam. 5. 3.

Ephes. 4. 19.

Ephes. 4. 19.

1. Tim. 4. 2.

E

nation

Rom. 8. 8. 13.

Psal. 16. 11.

Psal 30. 5.

nation and death: because they that are in the flesh cannot please God, in whose presence & fauour is the fulnesse of ioy, and at whose right hand there are pleasures for euermore.

Contrariwise, they are truelie saide to walke after the spirit (not which haue so shaken off all sense and feeling of fleshly affections, that their whole life sauoureth of nothing nowe but an Angelicall and heavenly perfection) but which labour so diligently in subduing and mortifying the verie motions of the flesh, that the desire of true godlinesse indeede appeareth to haue in them a speciall preheminance. And these the Apostle denyeth to walke after the flesh: because, whersoever this syncere loue of God beareth the biggest sway, it doth abrogate and disanul the royal authoritie & power of the flesh, notwithstanding it cannot vtterly abolish all the corruptions thereof. Surelie (wil some say) this is a verie sweet and most comfortable doctrine for so many the afflicted consciences as haue the spirit in deede. But (alas Sir) howe shal we know whether we haue assuredly this spirite of Christ dwelling within vs or not? Woulde you knowe this my deare hearts? Marke then (I beseech you) and (by Gods grace) I wil declare it vnto you. Euerie spirite which confesseth that Iesus Christ is come in the flesh, the same is of God: and euerie spirit which confesseth not that Iesus Christ is come in the flesh, the same is not of God. Loe, here you may see that the vnfained confession of Christ Iesus is a sure testimonie of the spirit of God: and

1. Iohn 4. 2. 3.

and so many as receiue this testimonie aright, *Iohn 3.33.*
 they haue set to their seales, that God is true, *Rom. 3.4.*
 namely, that he hath verie truelie and faith- *Gen. 3.15.*
 fullie performed his promise in sending that
 promised seede of the woman Christ Iesus our
 Lord, who hath broken the serpents head. For
 to confesse Iesus Christ to be come in the flesh, *1. Iohn 3.5.8.*
 is to acknowledge him to be that eternal sonne
 of God, who being made man, hath conquered
 sinne, death, hel and damnation, and vtterly de-
 stroyed al the works of the diuel. But here with-
 al we must verie aduisedly beware that we take
 not that to be the true testimonie of the spirite
 of God which only contents it selfe with a bare
 confession of Christ. For not euery one which
 faith vnto him Lorde, Lord, shal enter into the *Matth. 7.21.*
 kin: dome of heauen: yea, and Christ also him
 selfe verie plainlie protesteth that many wil say
 to him at the latter day, Lorde, Lord, haue not *Matth. 17.22.*
 we by thy name prophesied, cast out diuels, and *Luc. 13.26.*
 wrought many miracles? Loe here you may see
 (in an outward shew) a plain confessiō of Christ.
 Howbeit because the same is onely a confession *Isa. 29.13.*
 of the mouth not ioyned with maners, a labour *Matth. 15.8.*
 onely of the lippes not linked with newnesse of
 life, a prating profession not coupled with chri-
 stian practise, & only a smooth talk of y tongue,
 not tyed with the touchstone of truth: there-
 fore (notwithstanding this their Catholike
 confession) they are vtterly reiected of Christ *Psal. 6.8.*
 as the woorkers of iniquitie: Thus then (you *Matth 7.23,*
 see) it is verie convenient for Christians to *Luc. 13.27.*
 knowe when that they (by the testimonie of

the spirite of God) doe rightly confesse Christ Iesus to be come in the flesh : least (being caried an ende with a counterfaite confession) the diuel doe bewitch them vnwares. Woulde you knowe then the markes of this Christian confession ? Yea, I dare say you woulde willingly knowe them : and therefore it were but crueltie in mee to conceale the same. The infallible markes and tokens of that spirite of Christ, whereby the aforesaide confession is made, are principally two, namely : mortification of the flesh, and regeneration or newnesse of life.

Gal. 5. 24.

Math. 12. 29.

Luc. 11. 21 22.

1. Io' n 3. 8.

Math. 3. 11.

Touching the first, our Apostle elsewhere affirmeth, that they that are Christs haue crucified the flesh with the affections and lustes therof. Signifying thereby that Christ and the diuel cannot possibly bee copartners ouer vs in one and the selfesame kingdome : but that the entring of the one is the dispossessing of the other. Seeing therefore the principall ende of Christ his appearing in the flesh, was to destroy the works of the diuel, (wherof sin is the chiefe) how can the spirit of Christ be found effectually in vs, when it worketh not (in some measure) a mortification of sinne? But (to make this more manifest) let vs here imagine some victorious and conquering captaine, not onely to be sent of his prince, but also to come purposely him selfe to kill and vtterly destroy some certaine capital enemies, which (by vsurpation) doe withhold some one of his principall castels: Is it possible (thinke you) that this Captaine (ha-
uing

uing once conquered the castle it selfe) should not shewe forth withall the ende of his coming by killing and slaying those tyrannicall foes which before so proudly vsurped his lawfull inheritance? No verily: So surely Christ Iesus that victorious prince of the tribe of Iudah, being both sent of his father, and hee also purposely appearing himselfe to destroy in vs the workes of the diuel, and to restore vs (miserable men) to our former felicitie: howe should this Christ (hauing so valiantly recovered the spoile, and made a reentrie vpon vs) not vanquish (withall) the rebelling motions of sinne remaining within vs. So that (you may see) the mortification of the flesh is one infallible effect of the spirit of Christ. Nowe then (my deare brethren) begin here (I beseech you) afresh to rowse vp your lumpish spirites. Sounde nowe the depth of your hearts. Prooue here (I praie you) whether you bee in the faith or not. Examine your selues, know you not your selues howe that Christ Iesus is in you, vnlesse you be castawayes? And can Christ bee in you, and shewe none effects of his spirite by conquering sinne? Howe haue you receiued the earnest penie of your purchased inherirance, 2. Cor. 1. 2 2. when you can shewe no assignement thereof 2. Cor. 5. 5. by the abolishing of sinne? Or how can the spirite of Christ haue any possible preheminance within you, and not conquere the kingdome of sinne? Goe to then (my deare heartes in the Lord, and (for the tender compassion and mercies of God in Christ) I beseech you to tel mee

Gen. 3. 15.
1. Iohn 3. 8.

2. Cor. 13. 5.

2. Cor. 1. 2 2.

2. Cor. 5. 5.

Ephes. 1. 13. 14.

in trueth whether you feele not euen now your former sinnes to receiue a notable repulse by the power of Christs spirite which dwelleth in you? whether you perceiue not that tyrannicall power of Satan alreadie abated within you? Yea, tell mee (I praie you) whether you feele not your former idolatries and superstitious seruing of God, your former blasphemies, swearings and forswearings, your former prophanation of the Lords Sabaoth, your former contempt of lawfull authorities, your former murders and cruell hatreds, your former adulteries and all manner of vncleannesse, your former thefts and bloudie oppressions, your former vntueths and dissimulations, your former concupiscences and vngodlie lusts. Do tel me (I say) yea, tel me (in trueth) whether you feele not now al those afore said iniquities to be greatly weakened? And if so, then be you assuredly perswaded that this is no worke of the flesh, but a singular effect of the spirit of Christ whom we haue already possessed by faith. So then, this mortification of the flesh is the first infallible marke of the spirit of Christ. And so many as doe feele (in some measure) the aforesaide effects: I pronounce vnto them from heauen that they are vndoubtedly in the number of those which walke not after the flesh but after the spirite.

Nowe, the other infallible marke of the spirite of Christ is regeneration or newnesse of life as wee haue saide before. And this
marke

marke also will vndoubtedly appeare in so many as the Lorde hath sealed vp to saluation. For as the holie spirite of Christ (being once grauen in our hearts) the kingdome of Satan can flourish no further among vs by the fruites of sinne: so surely, the selfe same spirit of Christ hauing once conquered sinne in vs, it wil withal begin to establish his owne kingdome in our hearts by the fruits of righteousness. For as it was impossible that his spirite should haue had any dwelling within vs at all, and the bodie of sinne not destroyed: so is it as impossible againe that the spirite of him which raised vp Christ from the dead, should haue any preheminance in vs, and not quicken at al our mortall bodies. Otherwayes, howe should our second Adam bee made a quickening spirit: If no fruites or effects of his quickening power do shewe forth themselves in our mortall bodies? Or howe should these bodies of ours bee rightly accounted the temples of the holie Ghost, if they were not (in some measure) adorned with his holie and spirituall graces? Yea, where were then that spirit of life, if we bring forth no fruites of the newnesse of life? Where were then that spirite of adoption, if wee had no care in our heartes to crie Abba Father? Where were then that spirit of faith, if wee dare not with boldnesse and confidence declare the praises of God? Where were then that spirite of iustification, if some fruites of his righteousness appeared not in vs?

2. Cor. 1. 22.

Ephes. 3. 13.

Rom. 6. 6.

Rom. 8. 11.

Psal. 139. 7.

Sap. 1. 7.

Rom. 8. 11.

1. Cor. 15. 45.

1. Cor. 6. 19.

Rom. 8. 6. 90.

Rom. 8. 15.

Psal. 116. 10.

2. Cor. 4. 13.

*1. Cor. 6. 11.**Isa 66. 2.**Psal. 51. 17.**Matth. 5. 3. 4.**Iohn 3. 5. 6.**Gal. 6. 8.**Titus 3. 5.**Rom. 1. 4.**1. Cor. 6. 11.**Apoc. 1. 4.**Psal. 51. 12.**2. Cor. 3. 17.**Iohn 15. 13.**Ephes. 1. 17.**Isa. 63. 11. 12.**Matth. 26. 41.**Ephes. 5. 18. 19.*

20.

*Isa. 4. 4.**1. Tim 4. 12.**2. Tim. 1. 7.**Isa. 11. 2.*

Where were then that spirit of contrition if we shewe not in some measure the fruites of vnfaigned repentance? Where were then that spirite of regeneration, if as yet wee liued in sinne? Where were then that spirit of sanctification, if we continued as yet in our former filthinesse? Where were then that spirit of grace & peace, if we were not as yet at peace in our heartes with God? Where were then that spirite of libertie and freedome, if wee remained as yet the bondslaues of sinne? Where were then that spirit of reuelation, if we continued stil in our natural blindnesse? Where were then that spirit of direction, if our feete were not guided at all into the way of peace? Where were then that spirite of obedience, if wee delighted as yet to rebel against God? Where were then that spirite of ioy, if we had no care at all of his spiritual melodie? Where were then that spirite of zeale, if the loue of Gods house continued kaycold in our hearts? Where were then that spirit of power, if we were vterly vnable to stirre vp the gifts of God that are in vs? Where were then that spirit of counsel and strength, if wee founde neither aduise nor abilitie to walke warilie in the feare of the Lorde? Briefely, where were then that spirite of wisdom, of knowledge, of spirituall vnderstanding and loue, if no fruites of wisdom, of knowledge, of vnderstanding or loue appeared among vs? No, no (my deare brethren) it is vterlie impossible for the spirit of Christ to dwel in our hearts and not shew

shewe forth the effectes of his quickening power. For what fier can be kindled in strawe and not cause it to burne? what droppes of rayne may distill on the newe sown seedes and not make them to budd? or what life may be rightly restored to impotent feete, and not force them to walke? Oh (my deare brethren) the holie spirite of Christ is a moste pearcing fier, how should it not then inflame our affections? Christes spirite distilleth the sweete showers of grace into our hearts, how should they not then be softened to bring forth fruits with increase? yea, his spirit is life for righteousness sake, how then should it haue an habitation in our harts, and let vs remaine in the shadow of death? No, no, this spirite of Christ (wheresoeuer it dwelleth) it cannot be ydle, it cannot but worke; and wee also our selues which haue receiued the same, we cannot but shew some effects thereof. No, though our abode in this bodie (after regeneration) be more short than the theeues on the crosse: yet (euen in that moment of time) we cannot but shewe forth some fruites of this quickening spirite. Go to then (mine owne bowels in the Lord) examine your selues nowe afresh, and tel mee (in trueth) whether you find not, as before a dying to sinne: so here nowe againe a liuing to righteousness. Yea, tell mee, (I beseech you) whether you feele not nowe in your selues a greater regarde of the worde, a greater ioy in the Gospel, a greater delight in godlinesse, a greater desire of knowledge, a greater growing in grace, a greater proceeding

Math. 3. 11.

Ezek. 36. 25.

Zach. 13. 1.

Heb. 10. 22.

Rom. 8. 6, 10

Luc 22. 40. 41.

42.

Rom. 6. 4, 8.

*Rom. 12. 2.**Gal. 5. 23.**Ioh. 1. 12. 13.**1. Iohn 3. 9.**Rom. 8. 12. 13.*

in loue, a greater increase of vertues, & a farre greater change in your shape by the reuuing of your mindes, than when you were dead in trespasses and in sinne? And if so, then dare I boldly pronounce frō heauen (as before) that (notwithstanding all the remnants of sinne) you are vndoubtedly in the number of those which walke not after the flesh, but after the spirit, yea and that vnto you there is no lawe, & so consequently, no condemnation at all: because Christ (through faith in his name) hath giuen you power to be the sonnes of God, being borne a new, not of bloud, nor of the will of the flesh, nor of the wil of man, but of God who hath giuen his holic spirite into your hearts. So many of you therefore as are thus borne of God, you sin not (I meane vnto death) because you haue his seed remaining within you: neither (in deede) can you sinne, for that you are borne of God, and therefore impossible that you should walke after the lustes of the flesh. No, verily, though the flesh would enforce you, or Satan assault you, or sinne set vppon you, or tentations entyce you afresh: yet is it impossible you should obey vnto the lustes of the flesh, or that you should nowe any more giue ouer your members as weapons of vnrighteousnesse to sinne. No, though there were neither Diuell to deuoure you, nor paines to oppresse you, nor any hell at all to holde you in tormentes, yet can it not possibly be that you should willingly submit your selues to the flauerie of sinne, or that you should nowe anye more let sinne to raigne

raigne in your mortall bodies, for that were vtterly against your newe and spirituall nature.

Contrariwise, they that walke after the flesh cannot possibly please God, for as that which is borne after the flesh, is flesh: so surely, the wisdom of the flesh is but enimitie against God, in as much as it is not subiect vnto the will of God, neither in deede can be. These men therefore, remaining thus in the corruption of their first nature, they can do nothing but sinne. No, euen those their best works of all (wherein they seeme at a blush to shewe some liuely resemblance of the sonnes of God) are but sinne vnto them. Their almes deedes are turned to sin, being (in them) but hypocritically giuen to bee praised of men. Their oblations also, and their solemne sacrifices are turned to sinne, because (being not done in faith, and with mortification of the flesh) they are (before God) no better esteemed than the killing of a man, the cutting in sunder of a dogges necke, the offering vp of swines bloud, or the blessing of an ydoll. Their prayers (in like manner) are turned to sinne, being no better (as they proceede from their vncircumcised lippes) than y sacrifice of fooles. Yea, their very professiō & preaching of y word it self is turned to sin: for that (notwithstanding they take y couenants of God in their mouthes) they themselues do hate reformatiō, & haue euen cast the practise of those lawes behind their backs. So that these men (notwithstanding their glorious pretences, do take such a singuler

Iohn 3. 6.

Rom. 8. 7.

Matth. 6. 1. 2.

Psal. 50. 16.

Isa. 1. 11.

Ier. 6. 20.

Amos. 5. 21.

Mich. 6. 7.

Eccles. 4. 17.

Psal. 50. 16.

*Titus. 1. 12.**Jude. 1. 19.**Num. 22. 28. 30**Ioh. 11. 51.**1. Sam. 10. 10.**11.**1. Sam. 19. 23.**24.*

Anguler pleasure in the plausible fruites of the flesh, and haue withall the power of Christes spirit so thoroughly drenched within them, that they can conceiue no manner of delight in the directions thereof. For, as it is impossible that a brute and insensible beast should liuely & naturally expresse the life and manners of a man: so surely, it cannot possibly be, that these euill beastes and slowbellies should substantially and liuely resemble the conditions and practises of the children of God. For, although at som time they may shewe them selues verie carefull of Christian ciuilitie, and doe also (for a fashion) decree such constitutions & lawes, as (of them selues being good) may rightly tend to the performance of honestie: yet (for that those men themselves are not truly and inwardly touched with a loue of religion) they are but makers of sectes fleshly, not hauing the spirite. And therefore no better (in effect) than Balaams blind Ass that brayed foorth the trueth on a sodaine, without any taste or feeling of any force thereof in her selfe. Or like to that proud Priest Cayphas, who prophesied at vnwares of the passion of Christ, himselfe vnderstanding nothing therein the hid misteries of God, but (with the wicked King Saul) he vttered only a bare sounde of wordes without any spiritual sence in himselfe. And yet for all this, I will not denye but that the Lorde (in his singular mercie) may turne these their attempts to the good of his Church: euen as also he conuerted the prophesies of that bewitched Balaam

laam

laam into a singuler blessing for Israel. Howbeit, concerning themselues they feele not at all the power of that spirite which so extraordinarily worketh within them : and therefore impossible their liues should be led by the directions thereof. No, they haue not so much as an inward desire to bee any thing renued in their mindes by the operation of that spirite as too plainly apeareth by dayly experience. But euen as the brute and insensible swine is so wholly addicted to her swynish estate that shee hath no lust at all to be transformed into the reasonable shape and forme of a man : so verily, those which walke after the flesh are so beastlie bewitched with the affections and lustes of the flesh, that they can conceiue no pleasure at all in the spirituall life of Christ. For if they had but onely a mind to desire the same, they might gather some assurance of saluation from those their inward sighings and gronings. Which as they are the infallible testimonies of the earnest pennie of Christes spirite : so haue they a faithful promise from the Lorde himselfe, to be fully satisfied at length.

By this you may plainly perceiue y as those which walke after the spirit, do liue only by the spirite of Christ: so contrariwise, that those carnall men which walke after the flesh cannot possibly practise a life any otherwise then according to the direction of the flesh it selfe. For may the black More change his skinne, or the Leoparde possibly alter his spottes? then may those men also do good, who (walking after the motions

Iob. 21. 14.

Rom. 8. 26.

2. Cor. 5. 5.

Ephes. 1. 13. 14.

Matth 5. 6.

Rom. 8. 6. 10. 11

Gal. 2. 20.

Ier. 13. 23

Ioh. 3. 6.

Ephes. 4. 17. 18.
19.

motions of their flesh) are continually accustomed to euill. Howbeit (beeing thus wholly addicted vnto the vanitie of their own minds) they haue their cogitations so darkened, and are (withall) such strangers from the life of God (through the ignorance that is in them, because of the hardnesse of their hearts) that (being nowe past feeling) they haue giuen ouer themselves vnto wantonnesse, to worke all manner of vncleannesse, euen with greedie & vn-satiabie affections. And therefore the life of these men, may verie fitly bee compared vnto the life of a mad man, or of one infected with the falling sicknesse. For, euen as madde men, or those that are spent with the falling sicknesse, doe wounde themselves and knowe not thereof, doe strike their owne bodies, but feelee not the strokes, and (euen then when they thinke themselves the surest of all) do sodeinly slip into dreadfull destruction: so surely, those carnall men which walke after their owne vngodly lustes, are so farre past all feeling & sence of sinne, that, though they bee stricken therewith they feelee it not, & although they be beaten they knowe not thereof. No, they thinke they liue when they abide but in death, and do promise to them selues libertie, being (in verie deede) those bondslaues of sinne which plucke vppon their owne pates a speedie damnation.

Nowe, if some shall seeme to obiekt and say, whie sir, if you make these frutes of the flesh an infallible marke of such as walke after the flesh, then surely the dearest children of God (in whome

1. *Tim. 4. 1.*
2. *Tim. 3. 1. 2.*
2. *Per. 3. 3.*
Iude. 1. 18.
Prou. 23. 35.
Ephes. 2. 1. 2.
1. *Tim. 5. 6.*
Reuel. 3. 1. 17.

whome the aforefaide fruites of the flesh, doe
somerime appeare) may also be saide to be such *Rom. 6.20.*
as walke after the flesh: as David, Ezechiah, *2. Pet. 2.19.*
Peter with the rest of the Apostles, yea, & euen *Iob 21.13.*
the holiest of all in these our dayes do commit *Psal. 55.15.*
nowe and then things worthie of death.

I graunt (in deede) that euen the best saints
of God, haue, not onely heretofore, but still doe
daily commit the selfe same enormities which
do daily abound in the vnregenerate wretches:
but I doe denie (neither doeth it necessarily
followe) that therefore the saintes may truely
be saide to walke after the flesh, or that y sinnes
of the one & the other (in the parties theselues
being seuerally considered) are of one & y selfe
same nature. For, notwithstanding they may
seeme to agree in the action of sinne, yet differ
they greatly in the affection of sinning. The one
he sinneth with a loue, y other with a loathing
of sinne. The one with a delectation, the other
with a detestation of sin The one with a gree-
dines, the other w greuousnes. The one with
solace, the other with a sorrowe & sadnesse of *Rom. 7.19.*
heart. Briefely, the one is harried with sin euen
whether he would, the other is hayled of sinne
whither willingly he would not. So y although
euen in the vnregenerate & regenerate both,
there may outwardly appeare some kinde of a-
greement as touching the matter of sin: yet is
there none at al to be found concerning y ma-
ner of sinning. For, whereas y one sort doe wil-
lingly giue ouer their members as weapons of *Rom. 6.13.*
vnrighteousnesse to sinne, and so consequently
submit

Rom. 7. 24.

submit themselues to his tyrannicall kingdome; the other sort (hauing freely giuen ouer their members as weapons of righteousnesse vnto God) doe wage warre euerie houre against the suggestions of Satan and sinne: and in whatsoever conflict they are forced to feeble their own weakenesse, therein they waite (with all patience) for their happie deliuerance in Christ. So then, although that some remnants of sinne doe daily remaine with the children of God; yet can they not properly be said to raigne ouer them at all.

But (to make this matter more manifest) let vs here imagine my selfe with some other among you to be both of vs taken prisoners by the great Turke at once. Who (not contenting himselfe with such conquest) would with all verie tyrannously compell and constrain vs both, to abiure our owne naturall Prince and countrey, to subscribe to his beastly decrees, & further, to liue (as his Gallieslaues) in perpetuall bondage, hauing onely a faire promise of some worldly preferment. Now, if (for mine owne parte) shoulde willingly renounce both my Prince and my countrey, shoulde subscribe to his lawes, and freely submit my selfe to his bondage for euer: doe I not (by these meanes) acknowledge in him a tyrannicall kingdome? yes vndoubtedly doe I. But (contrariwise) if my fellowe Prisoner (persuaded neither by faire meanes nor by foule) would vtterlye denye this vnreasonable request, and that therefore the Turke (in a rage) shoulde forthwith

with commaunde his tormentours to wrest open the poore prisoners mouth by violence, to take out his tongue, to make it abiure, to force him to subscribe with his fist, and (euen in despite of his teeth) to dragge him an ende to his gallies: although this other man also (after a sort) may be said to fulfil the Turke his desire, yet it followeth not, that therefore he doth freely consent to his power, or that the Turke hath ouer him (in truth) any kingdome at all, because he stil disallowes in his mind whatsoever he had so dispatched before with his members: so surely, so many of vs as withstand not the motions of sinne, as struggle not with the tentations of sinne, as set not ourselues against the assaults of sinne, as feele in our heartes no detestation or loathing of sinne, what doe we else but submit our selues to the kingdome and flauerie of sinne, and shewe forth withall, that not onely wee haue not as yet resisted vnto death, but doe further declare to the worlde that wee haue not so much as hearkened vnto the wholesome words of exhortation, which saith, Let not sinne raigne in your mortall bodies, that you shoulde obey vnto the lustes thereof. *Heb. 12. 4.*

Contrariwise, if we haue (in deede) a conscience of sinne, if (notwithstanding the sundrie motions of sinne) we consent to the law, that it is holie, spiritual, and good: and therefore may at no hande bee perswaded to abiure the directions thereof. If we hunger and thirst after righteousness. If we labour and are laden *Rom. 6. 12,*
Rom. 7. 52,
1. Tim. 1. 8,
Matth. 5. 6.
Matth. 11. 28.

Rom. 7.28.

den with the burden of sinne. If the consideration of our owne wretchednesse doe euen constrain vs to crie out, and to say, Oh wretched men that we are, who shal deliuer vs from this bodie of death? Who seeth not nowe by these sundrie dislikings, that (although in a naturall weakenesse we bee sometimes haled and plucked an end to the practise of sinne) yet we take no pleasure in the performance of sinne, nor doe willingly consent to the custome thereof; and therefore cannot sinne bee properly saide to haue any kingdome within vs.

I cannot stande nowe to explaine this point by particulars. Onely let it (for this present) suffice that I haue so generally and so plainly deliuered the doctrine it selfe, as euery man (by some application thereof in his owne conscience) may easily perceiue whether he be in the number of those which walk after the flesh, or after the spirite. I wil briefly but touch a point or two, and so growe to an ende. In that the Apostle saith heere that the walking after the spirit is an euident testimonie of our faithful ingraffing with Christ: wee are taught by these words, that the spirite of Christ must so be our guide, as in all our affaires wee doe followe the onely direction thereof, that our religion, our liues, our profession, and whatsoeuer besides must be squared by the onely spirite of God reuealed in his worde: without the which our best wisdom of all is adiudged but foolishnesse. Our prayers, our sacrifices and ceremonies are (without it) a seruice reiected of the Lord,

*Psal. 143.10.**Isa. 1.11.12.*

Lorde. Our approaching to God with our lips, is (without it) an argument of the alienation of our hearts. Yea, and the best doctrines we teach (beeing but the traditions of men) are (without it) such plants as our heavenly father neuer planted himselfe, and therefore shal one day be plucked vp by the rootes.

Isa. 29. 30.

Math. 15. 8.

Lastly, in that the course of our Christian conuersation is here called a walking, in an other place a pilgrimage, in an other a running, in an other a warring and so forth: wee are thereby taught to perseuere and holde out to the vttermost gaspe: because, not they that begin, but they that continue to the ende shall be saued. For thus much may be conceiued from these metaphoricall speeches, namely, that there can be no continual rest before the end of our walking, no permanent pleasure before the absolute performance of our painefull pilgrimage, no winning of the wager vnlesse we holde out to the goale, nor any full possession of a triumphant crowne before the verie ende of the battel it selfe.

1. Pet. 2.

Heb. 12.

The God therefore of mercie in Iesus Christ grant vs grace so to seeke the assurance of our spiritual ingraffing in Christ by a liuelie faith grounded vpon his promises, and withall in such singlenesse of heart to testifie the same in the middest of a peruerse and crooked nation by our liuely walking after the spirite: that neither the suggestions of Satan concerning the remnants of sinne, neither yet the sundrie cauels of those his bewitched ympes the Papists,

Iesuites, Familie of Loue, and such like, may
possibly preuaile in perswading the contrarie,
vntil that great sheepeheard of our soules shall
appear in full glorie, to wipe away all teares
from our eies, and to bring vs to his eternall
rest, namely Iesus Christ: To whom with the
father and the holie Ghost, three persons
and one God, be al honour, glorie,
dominion and praise, both
nowe and for euer.

So bee it.

FINIS.

pro. 29. 25.

† Child sett att liberty maketh his
mother ashamed.

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